

# THE Christian Workers Magazine

Continuing the INSTITUTE TIE

Vol. XVIII

January, 1918

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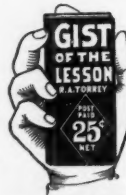
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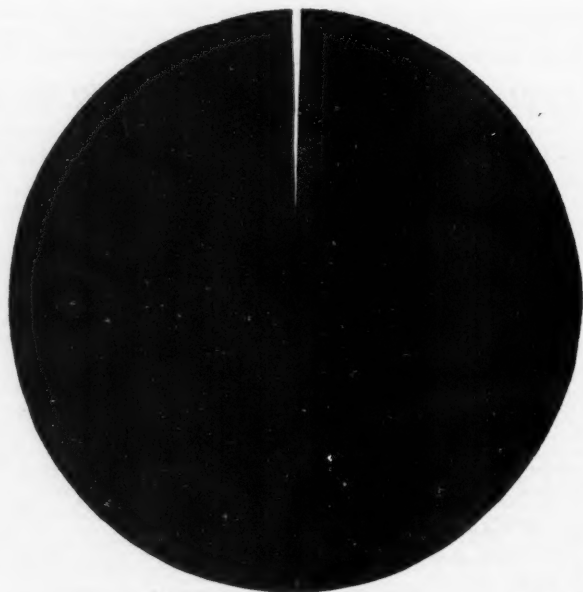
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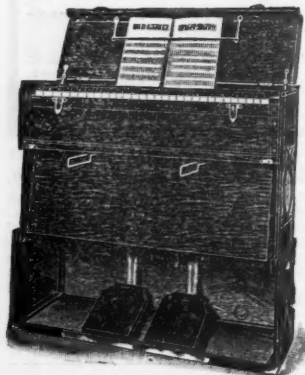
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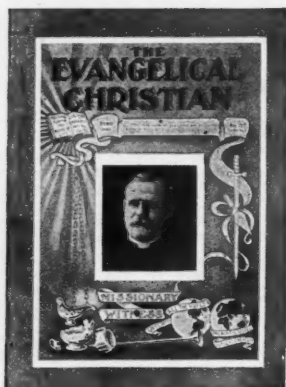
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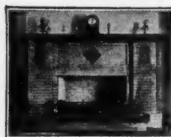
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### Williamsburg Mission to the Jews

STATION A

BROOKLYN, N. Y.

# THE Christian Workers Magazine

January, 1918

## The Summons of the Hour

By John R. Mott

We have given this appeal of Dr. Mott the place of distinction in this issue, substituting it for our "Editorial Notes," because we believe it is most timely, and because from some points of view it is one of the strongest of the kind that we have seen of late. It originally appeared in a pamphlet of suggestions for prayer during and after the week of prayer for young men, last November. We bespeak special attention to what the writer regards as the most important thing next to prayer itself, namely, the enlisting of men in the exercise of real prayer.—Editors.

THE living God is the source of triumphant spiritual love and energy. History and experience show that He manifests Himself with loving power in answer to the prayers of His children who call upon Him with pure hearts and in a spirit of faith and true humility.

The situation now occasioned by the great war presents the largest and most insistent call to intercession which has ever come to the Christian people of the world. The highest office of friendship is to help our friends in the deepest things of life, and the deepest things of life are those which have to do with preserving a right relation between man and God and between man and man.

Among the different ways of helping in the present world crisis, there is none which will compare in vital importance with that of wielding the force of prayer. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into vital communion with God. Those who spend enough time in actual communion with God to become really conscious of their absolute dependence on Him, shall change the mere energy of the flesh for the power of God.

There is need of solitude in this age of so many organizations. There is no danger that men will spend too much time alone with God. When a man says that he obtains more help from social than from secret prayer, he is in spiritual peril.

Each person should have regular, stated seasons for private prayer. Each one must decide for himself the number and the distribution of the times he will give to these spiritual exercises. It would seem, however, that all might agree upon the importance of having a regular prayer season three times a day. It is indeed true that he that saveth his time from prayer shall lose it. And he that loseth his time for communion with God shall find it again in added blessing and power and fruitfulness.

\* \* \* \* \*

We are in the greatest need of help in what I believe in my

inmost soul is the most important thing, next to prayer itself, that we ever have to do, and that is the enlisting of men in the exercise of real prayer. In some way we must get men and women who actually believe in the mountain-moving power of prayer to devote themselves to special intercession.

It is encouraging that we are living in a time when there are many calls to prayer, but this very fact carries with it the subtle danger that many of these appeals lose their force and are not conscientiously heeded. Moreover, men are living tremendously busy and intense lives nowadays, and it is very difficult to get them to make place for anything additional. Whatever can be done, therefore, to help to enlist even a few men and women who will, with sincerity and earnestness, join us in intercession will prove with God's assured blessing to be the greatest single service any of us can render.

## Christianity and Evolution

Editorial

"The Sunday School Times" did a fine service for its readers two or three months ago, by a series of three editorial articles on the subject which we have stated above in general terms.

The articles respectively bore the titles, "Do Scientists Who Are Real Christians Believe Evolution?" "What does Evolution Mean Today?" and "Can Evolution Endanger Genesis?" They were concluded by a bibliography of the subject which had a positive value of its own.

The whole bore evidence of wide and careful reading, and was presented in so judicious and yet popular a way as to impress one with the loftiness and the holiness of a Christian editor's vocation.

We had thought of venturing on the liberty of reproducing the three articles in our pages, but on further reflection have concluded to condense them for that purpose, using our own words in connecting the thoughts here and there and possibly changing the arrangement just a little to suit our need.

### I

The articles begin by stating truly that there are few subjects about which so much has been said and so little is understood as "evolution." In its name thousands of young men and women are rejecting the Bible as the Word of God, and many ministers and theological students are deeming it necessary to readjust their view of it. This readjustment usually means its rejection as a divine revelation, together with the rejection of the virgin birth of Jesus Christ, the vicarious atonement, the resurrection of the body and other vital truths. Evolution is usually divided into sub-organic, organic and super-organic. The first refers to

the development of matter without life, and is applied to the formation of the solar system from some cruder conditions of matter. The second describes a process of development of vegetable and animal life, and the third applies the same principle in metaphysical and non-material spheres.

### II

The articles dealt chiefly with the second division of the subject, organic evolution. According to Huxley, life originated in a low form of matter, which passed into higher forms by a constant succession of transmutation of species until at length mankind was reached. It might be admitted that this low form of matter came into existence through a personal creator, but Huxley himself would say he did not know. Its existence is assumed, however, and now without any outside interference, without any interposition of the creator, but simply by means of forces already resident within it, there was gradually developed all the varied forms of life we now know. That is evolution considered as a method of the Creator's work.

But there is not a particle of evidence to substantiate it. To quote the article, "There is no proof whatever of anything like a change or transmutation of species." Dr. Etheridge, superintendent of the department of natural history in the British Museum, says that nine-tenths of the talk of evolutionists is sheer nonsense, and that species today are the same as they have been in all the ages. De Cyon, a great Russian scientist, corroborates him in the assertion that "Evolution is pure assumption."

An automobile show is used by the "Times" as an illustration. Here is a great display of such machines from the first crude models of

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twenty odd years ago to the most artistic landaulet of today. But there is no evolution here in the strict sense, no "natural selection," to use Darwin's phrase. No germ in one machine produced the next better, but on the contrary the suggestion and the improvement came wholly from a mind outside of the machine and bears the stamp of a new creative act.

You may arrange skeletons in the same way from the lowest monkey to the highest type of man, and while an orderly progress may be seen in them, yet it only proves the same, viz.: that a mind outside of them was responsible for it.

### III

Darwinism is largely discredited today even by those who accept a theory of evolution of some kind. The "Times" article name Henslow, author of "Modern Rationalism Critically Examined;" Otto, who wrote "Naturalism and Religion;" Virchow, the great pathologist, who spoke in the strongest terms against the view of man being evolved from the ape, and Sir J. William Dawson, the eminent geologist, who declared that "the Evolution doctrine is one of the strangest phenomena of humanity, a system destitute of any shadow of proof."

Even Prof. Tyndall said, he, who twenty-five years ago insisted that dead matter contained the promise and potency of life until many people actually believed it, even he said: "There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage the ban of exclusion ought to fall upon the theory of evolution. I agree with Virchow that the proofs of it are still wanting, that the failures have been lamentable, that the doctrine is utterly discredited."

### IV

Coming to the point as to whether it is possible to reconcile Genesis with science, the articles delicately suggested that a little more knowledge of what Genesis actually contains, and a little more knowledge about the real facts of science would be a good thing for the critics.

To begin with, there is no doubt that Genesis and evolution are at variance if by the acceptance of the latter there is shut out the belief in a personal first cause. If the solar system, for example, always existed, then matter must be eternal and there is no place for any other God. But such accredited scientists as Lord Kelvin and Sir Oliver Lodge are quite definite in opposing such a view. Whatever method may be accepted as explaining the present order and arrangement of things in the universe, both of these investigators are agreed that the beginning was in God. Matter did not create itself. Once this is granted the question of the method or the mode is reached.

And here we notice that the first chapter of Genesis uses a certain Hebrew word (Bara)

three times and three times only, to distinguish the act of creating something out of nothing from the act of making or moulding something out of an antecedent something. These three times, significantly, occur in connection with the three great spheres of existence, that of matter (verse 1), that of animal life (verse 21), and that of man (verse 27).

As bearing on this fact note the testimony of "Sir Alfred Russell Wallace, who shared with Darwin the distinction of pioneer in the modern evolution theory." It is his conviction that there must have been three interpositions of a supernatural power to account for things as they are. And is not this precisely what Genesis says? As the "Times" tells us, "there is a gulf between matter and nothing; there is a gulf between the living and the non-living, and there is a gulf between man and the lower creation—three gulfs, and science can not bridge any one of them."

It is stepping a little aside from the articles we are abridging to quote two other scientists at this point, but it is apropos. For example, both Guyot and Dana admit that there may be evolution within any one of these three systems of life considered by itself, but this is very different from the evolution we are now considering and which would practically rule God out of the universe which He made. To quote the great Agassiz also, "Development means, development of plan as expressed in structure, but not the change of one structure into another." In his apprehension the change was based upon intellectual rather than material causes, which means that God intervened at each stage of the development (See his "Life"—Vol. 1, pp. 244-5).

### V

To continue the comparison between Genesis and science:

The first chapter of Genesis has the same order of events as seen in the scientific record today. For example, it teaches as science does, that the material universe had a beginning and is not eternal; that light appeared before the sun; that the earth was once covered with water; that vegetables preceded animal life and that man came only when the earth was ready for him to come. How did the author of that chapter learn all this which science has discovered only within the last two centuries?

Secondly, it also has points of contact with biological and anthropological teaching about man's nature. Man is seen to be at once united with nature and yet separate from it. This unity of animate and inanimate nature is exactly in accordance with scientific thought. Even a materialistic scientist like Haeckel bears his testimony to this remarkable fact, and the late Prof. Romanes and others speak in the warmest terms of the way in which Genesis has anticipated the order of events as recorded by science.

## VI

A curious illustration of the fluctuating state of scientific opinion has recently been given, which was referred to in our pages at the time but is recalled again by these editorials in "The Sunday School Times." For example, at the meeting of the American Association for the Advancement of Science, held in New York City in December last, the question of man's relationship to the ape was considered, with special reference to the question of "the missing link." A notable change of view was expressed, and the problem was raised whether the ape is related to man by ascent or descent. One of the most recent authoritative publications by a well-known German anthropologist urges that "the apes are to be regarded as degenerate branches of the pre-human stock." This means in a word that "man is not descended from the ape but the ape from the man." This is almost what may be called a *reductio ad absurdum*, and yet it is one of the latest pronouncements of scientific thought. (Editorial in "New York Herald," December 30, 1916.)

To quote the Times article from now on to the end:

"Another difficulty arises in connection with what is now known as evolution 'by leaps.' When the doctrine of evolution first became popular it was thought to express a gradual, regular, and unbroken process in which the previous condition always accounted for the present condition. All suggestions of special creations, sudden breaks, and interruptions, and great changes were considered impossible. Yet it now appears that this earlier view is altogether inadequate, for evolution proceeds by 'leaps' as well as by slow processes, and the well-known French writer, Bergson, is actually able to write these words: 'Apart from the question to what extent the theory of evolution describes the facts and to what extent it symbolizes them, there is nothing in it that is irreconcilable with the doctrines it has aimed to replace, even with that of special creations, to which it is usually opposed. (Creative Evolution, page 27, English edition.)'

"From all this it is perfectly obvious that the theory of evolution is still a hypothesis which we have a perfect right to question until facts are forthcoming to transform the hypothesis into scientific truth."

#### Notes on Books Dealing With Evolution

1. Books which accept one or other of the theories of evolution and do not regard it as necessarily opposed to theism:

- (a) McCosh, "Religious Aspects of Evolution" (Scribners, New York, \$1).
- (b) Griffith Jones, "The Ascent Through Christ" (Doran, New York, \$1.25).
- (c) Drummond, "The Ascent of Man" (James Pott and Co., New York, \$1).

2. Books which accept the theory of evolution, but point out the modifications since the time of Darwin and the inadequacy of the Darwinian theory to account for religion:

- (a) Henslow, "Modern Rationalism Critically Examined."
- (b) Otto, "Naturalism and Religion" (G. P. Putnam's Sons, New York, \$1.50).
- (c) Orr, "God's Image in Man" (Doran, New York, \$1.50 net).
- (d) Orr, "Sin, a Problem of To-day" (Doran, \$1.50 net).

3. Books which deny the truth of the theory of evolution, especially as set forth by Darwin:

- (a) J. S. vanDyke, "Theism and Evolution," with an introduction by Professor A. A. Hodge, of Princeton.
- (b) Fairhurst, "Organic Evolution Considered" (a scientific disproof) (The Standard Publishing Company, Cincinnati, O., \$1.50, postpaid).
- (c) Gridley, "The First Chapter of Genesis as the Rock Foundation for Science and Religion" (an able discussion of evolution, considered both as causal and modal, the former denied, and the latter severely criticised and practically denied).
- (d) Gridley, "Suborganic Evolution" (15 cts.); "Organic Evolution" (25 cts.), A. L. Gridley, Parsons, Kan.

4. Articles and books strongly opposing evolution:

- (a) "The Mistakes of Darwin and His Followers," "Bibliotheca Sacra," April, 1909.
- (b) "Evolution: As it Relates to Christian Faith," Rev. J. B. Warren, in "The Presbyterian," Nov. 11, 18, 25, 1915, very able and informing.
- (c) Patterson "The Other Side of Evolution" (Bible Institute Colportage Association, Chicago, 60 cents net).

In studying the "Minister's Directory" in the minutes of the Tennessee Convention, Rev. J. B. Moody makes the following discoveries according to "The Baptist Builder": "We have two Bakers, four Cooks, three Weavers, six Taylors, two Brewers, and one Shaver. We have one Pope, one Bishop, one Parson, no presiding elders, but more than a thousand circuit riders. We have one Bragg and three Brays. Two Outlaws, three Savages, but only one Hurt. One Goodman, one Christian, one Duke, three Kings, three Knights, and two Freemans; three Woods, two Maples and one Crabtree. We have eight Browns, three Grays, five Whites, seven Greens and no Blacks but two Dyers, one Bull, three Bullocks, one Lamb, one Butcher, two Dancers. one Trotter and four Walkers, two Dawns and two Days.

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## Paul's New Year Motto

By Rev. James M. Gray, D. D.

**I** WISH all the readers of the "Christian Workers Magazine" a very Happy New Year, and by God's grace I want to tell you what you may do to help fulfill that wish.

### I

I bring you Paul's New Year motto in the third chapter of his epistle to the Philippians at the fourteenth verse, where he says: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

There is such a thing as a high calling of God, let us remember that! The calling of God it is, in the sense that He is the One who calls. He calls, He chooses, He elects in this dispensation individuals out of all nations and all generations for a certain purpose which He has in view concerning them.

It is a high calling because its source is high and its purpose is high, even our redemption, and our setting apart unto Himself and our glorification with Him forever.

But it is a high calling of God in Christ Jesus, mark that! The God man is the sphere in which the calling operates, for God has been pleased in the dispensation of the fullness of time to gather together in Him all things which are in Heaven above and which are in the earth beneath, and to make Him to be head over all things to the church which is His body (Eph. 1:10).

It is as though when God made man He should first of all have made his head, and then the members of his body to be united to his head and to live in, and through and by it. Just so, first of all God gave the high calling to the God man, Christ Jesus, the head, and now He is calling you and me by His grace, to be members of the body of which He is the head.

But there is a prize connected with and attached to this high calling. "I press toward the mark for the prize," Paul says. And what is the prize? The context indicates that it is connected with the "resurrection from the dead," or as the Greek might be rendered, "The resurrection out from among the dead." In other words, it is an elect resurrection, what the Scriptures elsewhere call, "the first resurrection," "the resurrection of the just," the resurrection that shall take place when Jesus comes for His saints that they may reign with Him over the millennial earth. It is the resurrection of which Revelation 20 speaks, "The rest of the dead lived not again until the thousand years were ended."

There is a certain mark for this prize and

the apostle explains what he means by it when he says: "Brethren be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk (he is referring to professing Christians and members of the church) of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. But our conversation (our 'citizenship' it may be rendered) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body (or this body of our humiliation) that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (verses 17-21).

The mark then is heavenly mindedness, not earthly mindedness. They who have it realize a citizenship above, and are looking for the Saviour who is coming again in power and great glory to bring His reward with Him. Dear friends, have you this mark? Are you thus pressing forth toward the prize?

### II

Observe that while the apostle is pressing toward the mark, he is careful to say, "not as though I had already attained, either were I already perfect, but I follow after if that I may apprehend that for which I am also apprehended of Christ Jesus."

What does "perfect" mean? Twice is it used in this chapter and in a different sense each time. Perhaps I can help you to understand it by an illustration which Paul himself uses more than once. It is in reference to the Olympian games, the athletic contests in which the Grecians so much delighted. Every man was not permitted to be a contestant in those games. Only certain men, an elect number who were perfect physically were qualified to participate. They were perfect men in the sense that they were thus qualified to run.

Here are ten men who are qualified to run, let us say, but only one of them will win the race and the prize. Now every Christian is perfect in the first sense. Paul was thus perfect, because he was born again, saved by grace, and set apart for God. But in the other sense he was not. He had not already attained the prize, but he was following after, if by any means he might attain it, or as he says, "apprehend that for which also I am apprehended of Christ Jesus."

Apprehended! A policeman is going down

the street and arrests a suspect. He apprehends him, he lays hold of him to bring him before the judge and to throw him into jail; but praise God, Christ Jesus laid hold of Paul to save and to give him the hope of glory! And so he says, "I follow after if that I might seize upon that for which I have been seized upon!" I want to obtain that which Christ wants me to have.

Everyone of us in Christ Jesus has been apprehended of Him for the same mighty purpose, but are we following after it? Is it our conscious and controlling ambition to come into possession of that for which Jesus Christ has laid hold of us?

Note Paul's concentration of purpose, "This one thing I do." He was a specialist in the things of Christ. I knew a young man who from early boyhood wanted to be a lawyer. His parents wanted him to be something else, but he wanted to be a lawyer. When preparing for college there were some studies which he had almost to be forced to take, because they seemed so remote to his life purpose. When he was expostulated with, he would say, "I want to be a lawyer." By and by he entered college, and he had the same experience there. It was necessary to urge him all the time in order to get him through. His objection always was, "I want to be a lawyer, and these things will not help me." By and by he entered the school of law, and there he was a success from the beginning and graduated an honor man. While he was waiting for clients he would take no tutorship or clerkship, to eke out his income. He would not be diverted from his great aim. He wanted to be a lawyer and those side issues, necessary as they were in a way, would be a stumbling block to his real purpose.

Paul's ambition was not wealth, nor knowledge, nor earthly power. His ambition was God, the glory of God, the reward of God. "Forgetting those things which are behind, I press!" Oh, how vivid the picture! Can you see him standing before you? His eyes alert, his head and shoulders forward, his arms well in to his side, his loins girded, forgetting, reaching forth, pressing, for the prize of the high calling of God in Christ Jesus!

### III

And he is urging you and me to do the same. "Let us therefore, as many as are perfect be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you."

I hear someone say, "It is all well enough for Paul to have that desire, that concentration of mind and energy of purpose, because he saw something which I do not see." Yes, but "if in anything ye be otherwise minded God shall reveal even this unto you."

I was walking along the lake shore one winter morning. There was snow on the ground and frost in the air, and the clouds were hanging low, and a dark heavy underlining of smoke appeared. It seemed as if the horizon was scarcely more than a hundred feet away. Oh, how dark the water looked, how morose, how mad the leaping of the waves. Inwardly I shrank from the shore as though, like a beast of prey, it would leap upon me. But for all that, there was something beautiful, something grand, something inspiring in it to me. And as I walked along, I found myself saying, "Oh! that I had the eye of a Ruskin to really see the beauties of this scene." And I lifted up my heart to God and said, "Why hast Thou not given me what Thou gavest him?"

Dear friend, if God gives some natural gifts to one and not to another, it is not just the same with spiritual gifts. "If in anything ye be otherwise minded God shall reveal even this unto you." Ask Him, put Him to the test.

One more word, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

I know a widow who was the only support of herself and family. She was an able business woman and also a consecrated Christian apparently. She was never out of her place in church or prayer meeting, her children were never absent from the Sunday-school, there was never a call to her from the home or foreign mission field but brought response. Many another widow she helped, many an orphan she clothed, for as time rolled on she was prospered in this world's goods.

But then a change came over her. She moved into an aristocratic neighborhood, and forsook her church and prayer meeting and her children left Sunday-school and went to college. This became her creed: "I believe in making money, I believe in getting rich, no more for missions, no more for anybody but myself."

God warned her more than once, her life hung by a hair at one time, but the warning was unheeded. My heart is sad as I think of it. Some one has said it is a shame for a Christian to die rich, and she gloried in that shame, she minded earthly things.

O, may God lift up our eyes on high today! May our citizenship be in heaven rather than on earth! Where your treasure is there will your heart be also. Forget those things which are behind and reach forth unto those things which are before. **PRESS** toward the mark for the prize of the high calling of God in Christ Jesus!

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# The Overcoming Life

By Rev. A. B. Winchester, D. D., Toronto, Canada

The third part of an address at The Moody Bible Institute of Chicago.

**I**N the seventh chapter of the Gospel of John we read that our Lord on that last day, the great day of the feast, stood and cried, and the word indicates a strained cry: "If any one thirst, let him come unto me and drink;" or, better, "Let him come unto me and be drinking," for that is the better translation.

Here they had been coming to celebrate the things in their past history, the things which God had wrought for them. They had been doing all the things prescribed, but they were going away dissatisfied. Why? They had not been looking to whom?

Yesterday I had a number of interviews with different ones; none of you know who they are, and none of you know what we were talking about; but I learned a number of things then, and I cannot this morning shut out the impressions made from different interviews; some who had this, and some who had that difficulty in the way of entering into the life of power and of victory. I am sure every one with whom I spoke, whatever his or her difficulties were, was both sincere and intensely in earnest. That does not mean always that self has been slain and the whole body of the flesh put off, not the sins merely, but the whole body of the flesh put off.

A little boy said to his mother in the morning: "Mother, you heard me pray last night, when I asked God to make me a good boy, didn't you?"

"Yes, dear, I heard you."

"Well, He ain't done it."

So, there are many who come, and in that sense are waiting, for something supernatural, that is, something subjectively and obtrusively to manipulate them, something that will be external; as if this power were something that you could put your hand on and say: "I have got it now." It is not that.

And then there is the desire for this power. And we say: "What do you want to do? What do you want to be?"

"I want to be an efficient servant of Christ. That is a good ambition. Search deeply into your own heart for the answer to that question."

Remember that question in the 73rd Psalm, "Search me, O God." He begins the Psalm by saying that: "Search me." And the word might be interpreted, "Explore me." God has explored him and revealed unsuspected evils

in his nature; and the man is trembling as he sees what manner of man he is, under the searching eye of God; and then he closes the word with praying that there might be more of that searching!

You know there is a good deal of human nature in all of us. A man went to a photographer to get his picture taken; and the assistant to whom he made known his requests said to the artist: "He is a very particular man; he says he wants a picture exactly as he is. He does not want any retouching at all; he wants it natural."

"Very well, then, put all your best work on it, and smooth it off as well as you can."

"But he is a fearfully ugly man, and he wants it as he is."

"You put your best touches on it, and make it as fine as you can, and he will think that is exactly the first picture that ever caught him right."

Well, there are many of us who imagine that we want to see ourselves just as we are; though, if some one were to come gifted with the power to just draw the veil aside, I fear that some of us would say: "I do not think you are doing me justice at all." There is a good deal of that in us all.

Oh, let the Lord explore us! We do not know ourselves yet. There are unexplored continents in us yet. When the fathers landed yonder on the New England coast, they possessed the country in a sense, but oh, the little they knew of it! What explorations were necessary in order to possession.

Beloved, let me sound out this note this last morning. Do not be in a rush, do not have this swift and direct way of getting something that is attainable, take only one step at a time. Some of you perhaps are fretting and saying: "I do not know why I cannot do the things these brethren that are here do, Dr. Gray and Dr. Russell and Dr. Torrey, and the rest of them; I want to do, too."

What do you want to do things like that for? I hope you never will be like any one of them, because you will be a poor, manufactured program, a very poor understudy. Let every one be himself, or herself; and then, instead of coveting power—Simon Magus could do that, and I have no doubt he was an earnest sort of man—covet to be like Christ, to have the Holy Spirit indwell, transform, and transfigure you, until the one altogether lovely will stand forth. That is the thing. Leave the power,

leave the service, leave everything to be yourself, which is essential, and greater than to do.

The Lord would rather have us like Himself than to have all the power of the most splendid genius of all the ages gathered and concentrated into one superman. He wants Christ-like characters.

### Three Great Ambitions

There is a word that occurs three times in the New Testament, and I wish you would look at those three passages where it occurs in the Greek. In First Thessalonians 4:11 you will find it in the word "study"—"that ye study to be quiet and to do your own business." In Romans 15:20 we have "So have I strived to preach Christ, to preach not where Christ was named, lest I might build on another man's foundation." The word "strive" is the one there. The next is Second Corinthians 5:9—"Therefore we labor." "Labor" is the word. "Therefore we labor, that, whether present or absent, we may be accepted of him." In the Revised Version, you will find "ambition" is the word in the translation; therefore, the first one is "to be ambitious to be quiet and to do your own business." The second is—"we are ambitious to preach Christ, not where He is named, lest we should build on another man's foundation;" the third is—"Wherefore, we are ambitious that whether present or absent we might be well pleasing unto him."

Now, I should like this morning to speak of these passages, as though they were an instruction in what a Spirit-filled man will be. There is not a word of the Spirit here. Would you allow me to remind you that the Holy Spirit never speaks of Himself? He is the real author of the Scriptures and He does not speak of Himself, but He takes of the things of Christ and shows them unto us. Now, then, this three-fold ambition is that which the Holy Spirit desires may be the dominant rule in our lives. Note the first one: "Be ambitious to be quiet." The way to be filled of the Spirit is not to be talking about the Spirit, all the time; it is not to be fretting and to be fussing in order that we might be filled with the Spirit; the way to be filled with the Spirit is to be drinking of Christ.

"Christ, Christ, to all my hopes the ground;  
Christ, the spring of all my joy,  
Still in Thee may I be found;  
Still for Thee, my powers employ."

The person who is drinking of the Spirit of Christ, such an one will be ambitious to be quiet. You will not find that any one filled with the Spirit will be sending out an *avant-coureur* before him announcing the fact. I have never met a person in my life that I had

reason to believe was filled with the Spirit who ever said so. It is disquieting, and somewhat lacking assurance of confidence, when a person has much to say about being filled with the Spirit. When the disciples were filled with the Spirit and went forth, others took knowledge of them that they had been with Jesus. Everywhere they were under control.

### Satan a Deceiver

I was called, in Toronto, not long ago at five in the morning, to go down immediately and I said: "Is there something wrong?"

"Yes, there is something very wrong, come at once."

And I went into a home, where they were having what they called a Pentecost. I assure you, beloved, I believe these persons were earnest and sincere, but I do not believe that they were being led of the Holy Spirit of God in that way. I believe that wherever there is that fanatical excitement, it is not of Him. You will be ambitious to be quiet. I do not mean that you will be unresponsive to all appeals to the emotional nature, not that; God forbid, but I mean, there will be complete control, control under Him.

It is said of the first disciples that they were all baptized with the Spirit, and they all spake in tongues. But how? "As the Spirit gave them utterance." And the Spirit is not the Spirit of disorder, and of confusion, but of order and of peace; He is the Spirit that gives the spirit of a sound mind; the spirit of quietness and confidence that believes. Therefore, be ambitious to be under the control of the Spirit, and to be yourself.

I was called out recently to go down to a home in Toronto, a home of one of the members of a mission in connection with the church I have been called to serve. They told me the husband had, as they said, gone crazy, and was threatening the wife and the children, and they did not know what to do.

I have been called out several times to see that man, and I believe firmly that he is demon possessed. You should have seen him. Immediately I went in he quieted down, but I could not describe to you the contortions of his body when I spoke of Jesus Christ and the power of His Blood to cleanse from sin, and to cast out demons. He was raving in agony, and crying out in terms scriptural, very much as the damsel possessed of the spirit of divination. Oh, the torrent of language that he poured out immediately after that! Do you think that was of the Spirit of God?

We do not know anything if we do not know that Satan from the beginning is a counterfeiter and imitator and intends to deceive. He confuses the signals of God, and he would

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bring in disorder, and all under the guise of being religious.

At a naval battle in the South Seas a little over a year ago, the British fleet wondered why their wireless telegraphy was not having the desired results. The ship they wanted to reach, they could not reach. They knew that there was something in the air. The enemy had secured the key of the wireless instruments of the British fleet, and so when the messages from the one fleet were being sent through the air to reach those who were their confederates, the enemy sent through the air another series of waves of sound, and simply confused the message. They were not sending another message, the enemy did not say something different, but simply confused the message. That is what Satan is doing all the way through, and we must see to it that we are not ignorant of his devices, and that we are not unsettled by his wiles.

Make it your ambition to be controlled by the Holy Spirit, and to do your own business. What is your business? Our blessed Lord did not take a motto on the first of January for His guidance for one year, but in His boyhood He took a motto that was His guidance for life, and it is this: "Wist ye not that I must be about my Father's business?"

That is the great thing in the Spirit filled life. "I just want to do what Christ would have me do. I want to be put aside, if He will have it so. I am willing to be nothing, in order that he may be glorified. I am willing to be the foundation under the pedestal, out of sight, so that He may be lifted up and magnified." That is the business of life. Oh, the Father's business is to seek and to save in the name and by the power of Christ, those that are being drawn into death and ready to be slain. I do pray that it may be ours to be filled with compassion for those that are being drawn into death, and that we may be everywhere on the job, (to use the familiar phrase of the streets) everywhere ready to serve Him.

I do not know but what it was in this very church on the evening of October 8, 1893, that D. L. Moody on the twenty-second anniversary of the great Chicago fire, told about one of the meetings he held the night before the fire. He had been giving a series of addresses on the life of our Lord, and this last address was, "What shall I do then, with Jesus, which is called Christ?" He said: "I want you to take that home and come back next Lord's Day, and we will think it over. What will you do with Jesus?" "That was the greatest mistake I ever made in my life. That audience was never gathered together again."

And we, too, are facing men and women all the time; and every one of us ought to be go-

ing forth to do something for Him; we are facing men and women who, most of them, are as ignorant of their true condition as that young woman who was called from the seminary to her mother's dying bed, but before she reached it, her mother had gone, and the young girl full of life, and with all the brightness and sprightliness of her youth, could not believe that her mother was dead.

They told her at the door that "Mother has gone."

"Oh, no, it can't be. She is my own blessed mother, she can't be dead." She just could not believe it.

Then they took her in and showed her the body, and she said: "She is sleeping, she can't be dead."

So there are men and women everywhere in the world, that do not know they are dead; but unless the Word of God be myths and fables, they are dead in trespasses and sins, and we are sent to call them, in the name of Christ, and by His power, from the dead. That is our business.

And then we ought to make it our ambition to preach Christ where He is not named. I would that there were more who desired to preach Christ where He is not named. I stayed in China a little over two years, and it was the sorrow of my life to turn back. I was needed at home, or I would have been there yet; but I have been spending my life to try and inspire others with the need of it, and to give to them the call that is God's call: "Go ye into all the world and preach the gospel to every creature."

Oh, to have an ambition to preach Christ where He is not named, not to build on other men's foundations. You can hardly touch anybody but has a foundation already, of a certain kind of religious information. It is man's foundation; it is Satan's way; he has been dealing all the way through as I said, he has got so many into that confusion.

A man said to me the other day, "What can I do, my own father was a drunkard, and a murderer and killed my mother, and then committed suicide; and I was born in the atmosphere of cursing, brought up in that atmosphere, what can I do?"

But God did for him what He can do for any one, and it was no more for God to save that man than it was for Him to save you or me.

### The Spirit of Missions

Oh, to preach Christ where He is not named! In China, in the field where I worked, in 1900, there were two other men with me, Dr. Merritt and Dr. Pierson. We were three Christians among three million of heathen.

There are millions who have never heard the sound of the gospel yet. I have looked into ten thousand pairs of eyes that could not reflect back into mine a kindred Christian



thought, ears that never heard the sound of Jesus name, nor anything about His glorious power to save. When you think of that, Oh, what room there is for ambition among these, that whether present or absent, we might be pleasing unto Him!

How shall we be pleasing unto Him? By drinking all the time of Christ; speaking much of Him.

Yes, beloved, if we are to be filled with the Spirit and energized with the Spirit, we will be drinking of Christ. And where is Christ to be found? In the Word. "Search the Scriptures, for in them, ye think ye have eternal life, and these are they which testify of Me." If you say a man is above his word, what kind of a man would you think he was? You ordinarily say he is as good as his word; but the Lord says concerning His word that He honors His Word above His name. The Word is that through which the Holy Spirit speaks with power, of Jesus Christ.

And what are we to say then, for my time is about up? What are we to say about the actual application? Some of you are going back, as a dear sister said yesterday, to prepare meals, and to take charge of work around the house, and to do what-not. What chance is there for inspiration? Where is the chance to be filled with the Holy Spirit there, for that work? A man says he has to go back to his home church, and there are so many difficult things there to do, which he does not want to do, and he adds, "I am so discouraged I hardly know what to do; now, where is the practical application in all this for me?"

Put your foot down here, and say, "I believe in God the Holy Ghost, and in His power" and be willing to be nothing that Christ may be all in all.

Horace Pitkin went to China and was there only a short time, before they beheaded him, for the testimony of Jesus. Now, was that life wasted? He sent home a message to his wife, written on a little bit of cotton that he managed to get hold of and which some friend sent back home for him, that when their little boy grew old enough, she was to tell him that his father hoped the Spirit of God would move him to go to China and preach Jesus and Him crucified. About the same time as he was put to death, a Chinese preacher was also beheaded; he also had a little boy, and he said to him: "I want to think that when you are able to go to school, that you will study in order that you may preach Christ here, because Christ must reign."

He believed in the Holy Ghost, and he did the thing he could for the Lord. He said, "This is the thing I can do for Jesus Christ, I can die for Him." Oh, beloved, when we get hold of that, we will understand about the works.

You know that in the carboniferous ages light was being stored up and stored up, and some might have thought that was just a waste of sunlight. But now after all these thousand of years, we are getting coal to heat our homes, because of all that stored up sunlight. It was not wasted, and the Lord takes care of everything, so that not a single thing that is really done for Him comes to nought, not a thing is lost.

Oh, that we might have just a simple trust in Him! You know, you who are swimmers, how you learned to float,—not by learning some rules. You remember how you used to go down and splutter and swallow the water and all the rest, but you learned to float by just lying still and trusting yourself to the water.

"Be still." Oh, what a blessed thing that is! God the Holy Ghost in condescension will speak to your heart and mind. It is more than Immanuel "God with us;" it is God "in us and with us;" and with Him in us, we will be ready to sit still or to die for Him.

How much I have loved the days that I have been with you, and do rejoice to look into your faces; I praise God for this Institute; I praise God for those of you who are living in the greatest time of all history, who have opportunities for service, and I do assure you for sacrifice, too. You will be required, perhaps, to lay down those possessions, those ambitions, and perchance life itself, for the days are darkening speedily; but, Oh, the dawn is at hand, the Lord is coming, lift up your hearts, He cometh. "Even so, come, Lord Jesus, come!"

## Thomas Spurgeon

Went Home October 21, 1917

By William Olney, Metropolitan Tabernacle, London

With much that thy sire possessed,  
Thou, his son, wast also blessed!  
Personality most sweet,  
Laying hearts low at thy feet:  
Silv'ry tones, like sweet bells rung;  
Humor tripping on the tongue:  
Heart-felt sympathy to tears,  
Growing with increasing years;  
Chast'ning sickness, though the rod  
Was accepted as from God;  
Loyal to the Saviour's name  
When permitted to proclaim  
God's glad tidings, sent to man,  
Message of salvation's plan!  
Wise in counsel, firm in will;  
Ready, duty to fulfill;  
President, with tactful skill.  
Church and College mourn thy loss,  
Faithful herald of the Cross!

# By-Products of Christianity

## Or Christian Betterment Work Versus Social Betterment Work

By Miss Harriet Thomson

**T**HE natural human spirit which we inherit from the first Adam has in it two distinct moral elements—good and bad.

Of the works of the latter there is an incomplete list in Galatians 5:19, including adultery, uncleanness, idolatry, hatred, emulations, heresies, envyings, murders, drunkenness and such like. The activities which these works represent are for the temporal or eternal hurt of mankind, and never for their betterment.

The works of the morally good element are religiousness (not Christianity let it be known) philanthropy, amiability, honesty, truthfulness, pity, heroism on behalf of the right, love of family and such like. Indeed, all that is sweet and beautiful in merely human nature is properly placed in this list, the activities of which constitute social or humanitarian betterment work which is its chief aim. It has to do with things of temporal value, concerning itself with food, clothing, environment, recreation, ventilation, education, legislation, civilization—all necessary and excellent in our earthly life. It exercises itself much about man's relationship to his fellowmen, and as to character in those it serves, it seeks nothing beyond the morally good in the natural human heart. Its stream rises no higher than its source.

There is, however, such a fact as a man's being born again, when a third element is introduced into his life. That element is the life of Christ. The man now comes into possession of new principles of character which produce, within, a new attitude towards God and towards mankind. He now wishes to do right, not simply for right's sake, but for Christ's sake. He now earnestly desires not the temporal happiness of his fellow beings only, but their eternal happiness. The activities of this new life are just as many as in the other case, in behalf of the mental and physical sufferings of humanity, but notwithstanding this, they may properly be designated as its "by-products." Its supreme purpose is to secure the everlasting salvation of men through the preaching and teaching of the Word of God. In other words, its chief concern is with man's relationship to God, and its betterment work is never divorced from the truth concerning the redemption which is in Christ Jesus.

### Working With God or Without God?

Of the three classes of persons just named, the morally bad work against God and the

merely morally good work without God. It is only those who are born again and have the Christ life in them who work with God as well as for God.

It is not necessary to speak further of those who work against God. But concerning those who work without God it should be said that they are simply humanitarian in all they do. It is thus that they classify themselves. Hull House, Chicago, for example, where it is not permitted that the name of Christ be mentioned, affords an excellent example of this kind of betterment work. The founder of that philanthropy holds deservedly high rank among the naturally noble-souled women of all the earth, but in the constitution of her human spirit, evidently the morally good is so predominant that she has not realized the need of humanity for a Saviour from sin. She has not realized it possibly because the morally bad in her own heart has not been allowed to express itself in repellant iniquity.

There are new-born men and women really desirous of working with God and for God who with such a purpose in mind nevertheless ally themselves with enterprises of this character. But grave dangers to the unwary lurk therein, for such betterment work may be a snare to seekers of salvation. Humanitarian betterment work shuts out Christ, while it borrows some of His ideals and even His very words, thus deceiving the unsaved who are blindly but earnestly seeking Him as their Saviour. They mistake the good works they observe for Christianity and become religionists instead of Christians.

A young woman was at one time on the board of a Christian institution and taught a Bible class in connection with it. Her teaching was without power, and in heart-to-heart talks with her I found that her life was unsatisfactory.

She moved to a distant city. A few years later, at a summer Bible conference she told me of her recent and most blessed conversion.

At the close of her recital, I asked: "How did you dare to go on that board and teach that Bible class, when you were not a Christian yourself?"

She answered: "I was myself deceived; I had mistaken good work for Christianity, and I had the religion of Jesus Christ, but I did not have Christ."

She had accepted His ethics, but not His salvation. He had been her example and her

teacher, but she had been beguiled into ignoring, and thus rejecting Him as her Saviour.

We would not decry the righteousness of the natural human heart in distinguishing it from the righteousness of Christ. He Himself did not decry it and God demands it of us all. Indeed, without it what would become of this poor sin-stricken world as a place of human habitation? But in behalf of those who are insufficiently established in the life of Christ, we desire so to discriminate between the two that the one may not be mistaken for the other, and that those truly seeking Christian service may not lose their way in the maze of merely human and Satanic doctrines and philanthropies.

#### The Philosophy of the By-Product

Years ago a member of my family sent me, as a gift for Christmas, a set of furs. It was soon after necessary for me to go out into a bitterly cold night. A frozen snow lay deep on the ground. A strong, biting wind searched the overcoats and cloaks of the passersby, but it could not penetrate my furs. I said in my heart, "Lord, I did not know that I needed them, but how comfortable they are! I thank thee for them. But I praise thee still more for the gospel errands on which thou dost send me, and for which thou has given the furs."

Just then a negro girl, tall, slender, thin-chested, flitted by me, the wind whipping her calico gown about her frail form, and tugging incessantly at the thin shawl drawn over her head and shoulders in her vain attempt at comfort.

A cloud dropped over my joy and I said: "But, Lord, how few like her am I able to help!"

We Christians cannot tell just how it was that when we were regenerated, the Spirit bore witness with our spirits that we were the children of God, but we did know that God Himself had made it clear to us that through the new birth we had become His children in a saving sense.

I cannot tell just how it was that He communicated to me his answer to my regret that I could do so little for the suffering poor, for I heard no audible voice, but I do know that He somehow gave me a clear understanding of that answer: "Continue to teach the gospel of salvation in this part of the city where I have placed you, and you shall by that means clothe hundreds like her."

From that night I have been able to see that God's ministers who preach the old-time gospel in the old-time way are—though indirectly and often unconsciously—clothing the naked and feeding the hungry; that Christian betterment work—not the humanitarian—is of necessity the outflow, the result, of

true Christianity; that the compassionate Christ in human hearts ever plans in human minds and works with human hands, and goes on errands on human feet for the alleviation of the suffering of mankind.

#### The Salvation Army An Example

The Salvation Army had its beginning in General Booth's understanding the relationship between true Christianity and the most effectual and beneficent of all betterment work, viz., Christian betterment work.

On a memorable day—that of the inception of the Salvation Army—he stood on a street corner in one of London's slums, looking out upon the sordid poverty and wretchedness of the East End. He said in his heart: "I cannot relieve them, but if I can only bring them into touch with Christ, He will."

Silver and gold he had none; but he had the gospel in sacred trust. With strengthened purpose he set about preaching it to them; and Catherine preached it, and his "officers" have preached it, with the result that in thousands of the homes of the poor, rag heaps on filthy floors have been replaced by thick comforters and heavy blankets on their clean beds, and decaying meats and vegetables by wholesome food on their tables.

I am a Southerner, but I know that the liberation of millions of negroes in our country was a by-product of Christianity. I know that it was the preaching of the gospel in the pulpits of our land that made the emancipation proclamation possible to Abraham Lincoln and his cabinet.

The unbinding of the feet of tens of thousands of Chinese women and girls is a by-product of Christianity. Missionaries unbound them by preaching the gospel of Jesus.

The opening up of the coal mines of China is a by-product of Christianity. Missionaries opened them by proclaiming the truth of God, thus destroying the superstition that evil spirits in coal mines leap on those who dare to disturb them with the spade. Hundreds, it may be thousands, of Chinese who have shivered through all the winters of their lives, will be warmed in the coming winters by the coal that the gospel of Jesus Christ has released from the thralls of superstition, and brought to their homes.

The opening of schools with western learning throughout the whole realm of China—even thousands of schools for Chinese girls—is a by-product of Christianity.

Christ our Saviour at the heart of betterment work, inspiring it, directing it, blessing it, to the spirits of men as well as to their bodies and souls—blessing them in this world and for that which is to come—that is the need of this sin-cursed, sorrow-stricken world. He is not only the world's greatest preacher

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of the gospel, He is the world's supreme betterment worker—"No one can work like Jesus."

### Betterment Work an Enemy of the Gospel

Betterment work may be an enemy of the gospel. For example, a few years ago the Christians of our land were startled by the headlines in an eastern journal stating that the Rev. Dr. B—— after making his church the most famous in a certain city, had resigned his charge and at his own request had been unfrocked. For thirteen years he had labored in that one parish, and when one day he resigned without any personal explanation, his friends said he was in ill health. He was as strong as a bull moose, however, and could have run in a Marathon or fought in a prize ring.

What was the matter? What was the real secret of his resignation? He had been a much blessed minister of the gospel and a powerful evangelist, but on a certain occasion a ministerial friend invited him to hold revival services in his church, to whom he replied:

"I cannot do that sort of preaching now; it has gone from me." Here was a great spiritual declension in his life. But more and more his sermons became lectures and took on the form of social service and human betterment work. They appealed to people, it is true, encomiums came to him, members increased, and his church was known as a "live wire," but it was at the cost of disaster and tragedy in his soul.

Then came the resignation. He told a friend he had enjoyed the betterment work, but could no longer stand the preaching of the gospel!

Satan, we are told in Revelation, is a deceiver of the nations. Was it not to him an easy task to deceive Dr. B——? Not by means of temptation to gross outbreking sins! Sin must masquerade in the garb of godliness and charity to appeal to a naturally high-minded and great-souled man. Satan understood that with him some "good must be made the enemy of the best," that betterment work on a large scale was the snare for him.

It looks so Christ-like, so self-sacrificing, it seems to be so sensible, such "practical Christianity!"

And it is all these and more when it is kept in its proper place in God's great plan of salvation. But its "proper place" was not the first and uppermost in the heart and life of a man whose anointing for the ministry of the gospel in his earlier years had seemed, like Aaron's of old, to run down to the very hem of his garment.

In the following paragraph quoted from an account of his deposition, one can see what the snare was: "He went into the back rooms of

saloons and brought his recruits for his classes. He charmed the poor girls from the vile dance halls, by opening a dancing floor in the parish house, and danced with them himself. He was an apostle of the poor, and almost a socialist in his personal views."

We cannot imagine a more pathetic and painful sight than that of a satan-deceived, anointed minister of the gospel, "charming poor girls away from the vile dance halls by dancing with them himself" in a hall he had opened in his parish house—it is enough to make angels weep!

### The Right Kind of Betterment Work

Dr. J. H. Jowett, of New York, is sponsor for an incident that shows what the right kind of betterment work is. The tale has been told before, but will warrant repeating many times. It was originally from the lips of his ministerial friend, of Birmingham, England, the Rev. Dr. Berry, who thus related it:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet.

"Are you the minister?" she asked.

"Yes."

"Then I want you to come and get my mother in."

"Thinking it was some drunken brawl, I said: 'You must get a policeman.'

"Oh, no," said the girl, 'my mother is dying and I want you to get her into salvation.'

"Where do you live?"

"I live so-and-so, a mile and a half from here."

"Well," said I, 'is there no minister nearer than I?'

"Oh, yes, but I want you, and you have got to come."

"I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the place was a house of ill fame. In the lower rooms they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example and extolled Him as a leader and teacher; and she looked at me out of her eyes of death and said:

"Mister, that's no good for the likes of me. I don't want an example—I'm a sinner."

"Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no gospel, and I thought of what my mother had taught me, and I told her the old, old story of God's love in Christ's dying for sinful men, whether I believed it or not.

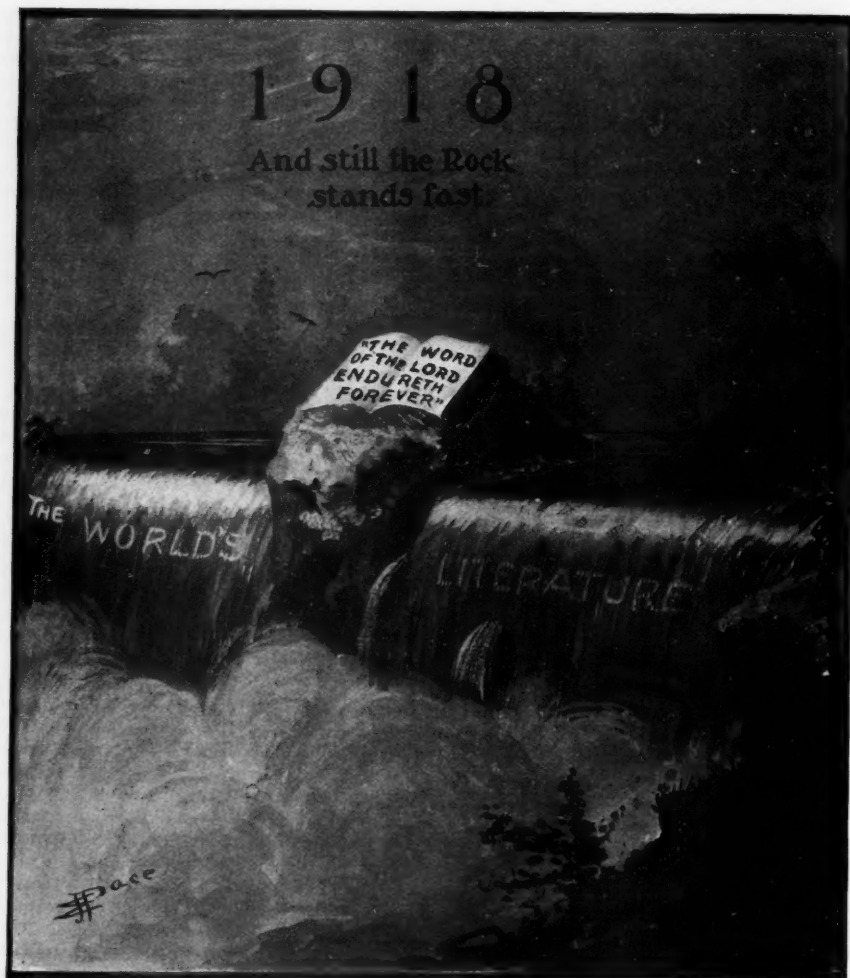


"Now you are getting at it," said the woman. "That's what I want. That's the story for me." And so I got her in, and I got in myself.

"From that night," added Dr. Berry, "I have always had a full gospel of salvation for lost sinners."

Humanitarian betterment work may sometimes be utilized for the preaching of the gospel, but the likelihood thereof is not encouraging. Therefore we would earnestly appeal to Christian workers, especially the

young, to hold their hearts true to the gospel of Jesus Christ, and the salvation of souls. The greater includes the less and if this be done, the right kind of betterment work will follow almost of necessity. Do not engage in any work of the name, however, that shuts out, or cuts out, or drops out, or subordinates the precious gospel by which souls are turned from darkness to light, and from the power of Satan unto God. If that is narrow, then be narrow, for broad is the way that leadeth to destruction.



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# The Tactics of Infidelity

By Evangelist F. R. Margetts

[The following letter was sent us by Mr. Margetts for publication. It was addressed by him to a correspondent who had sent him a copy of the "Truth Seeker." He thought it would be interesting and profitable to our readers because so many infidels use that sheet in seeking to controvert Christianity.—Editors.]

"**M**Y DEAR Sir:—When I was holding revival meetings in \* \* \* I received from you a letter of indictment against men of the Christian ministry, and enclosing, in support thereof, a page from the "Truth Seeker," purporting to give a list of the crimes of ministers and priests for the period of one month. I have deferred answering your letter, in the hope that I might find time to answer in more detail than time then enabled me to do. Undoubtedly you expected me to reply, and I wish now to call your attention to the weakness of the 'Truth Seeker' material as evidence against the Christian ministry.

"At the outset let me remind you that the 'Truth Seeker' is rabidly anti-Christian, and therefore has done its best to make its list as long and its case as strong, for the month covered, as it was possible for it to do.

"The article is strong evidence for instead of against the ministry, as shown by my criticisms thereof, as follows:

"1. The complete list contains only twenty-eight cases, covering both ministers and priests. According to the New York 'World Almanac,' of 1917, there are 180,604 ministers and priests in the United States. These twenty-eight cases would therefore mean one unworthy minister or priest in every 6,450. Figuring the same ratio for the year would be only one in 537. Undoubtedly there is no line of human activity that can show such a small percentage of the unworthy.

"2. But this insignificant percentage is substantially lessened upon an analysis of the twenty-eight cases; an analysis which also conclusively shows that the 'Truth Seeker' seemed desirous of publishing an article which should fit into the mold of the words of Dryden:

"Some truth there was, but dash'd and brew'd with lies;

To please the fools, and puzzle all the wise."

"(1) The article unjustly includes three classes, viz.: Those cases where the parties were arrested; other cases where the parties were convicted; and, still other cases where there seemed to be merely a rumor or newspaper allegation. Such an article should include only those found guilty. It is elementary law that a man is presumed innocent until he is proven guilty. A considerable percentage of those charged with offenses are acquitted. Your socialist comrade, Mooney,

of San Francisco, is a case in point. He was even found guilty, yet the attorney general of the state who prosecuted him, is now before the Supreme Court, seeking a reversal of the verdict of guilty (and sentence of death) admitting it was procured on perjured testimony. It seems strange that 'Truth Seeker,' which inveighs so against the substantial evidences coming down through the centuries in support of the Scriptures, should seriously try to make out a case against the ministry on the flimsy basis of newspaper report.

"But there is another reason why the list is grossly unjust and misleading in including these three classes. In cases where there is a conviction there is always a record of arrest, and commonly before the arrest a newspaper report at the time of the issuance of the warrant. To include newspaper reports, arrests and convictions, taking the report in some cases, the arrests in others, and the convictions in still others, in a particular month, makes it appear that there are treble the number of such cases, in the average month, that there really are.

"(2) The list is padded by the inclusion of three cases in England and Canada, while purporting to be for the United States alone. If these three cases remain included, then we should add, to the 180,604 ministers and priests of the United States, those of England and Canada, to get fair statistics.

"(3) It is inflated by the inclusion of a Sunday-school teacher and also a hymn writer, who it appears are not ministers.

"(4) It includes a man who is 'in the pen,' which is not a case of report, arrest or conviction, but one in a fourth class which it would be improper to include, for the reasons stated in sub-section (1).

"(5) It includes two charges in divorce actions. The wife in each instance may in the trial prove to be wholly at fault, the husband blameless, but 'Truth Seeker' assumes the minister in each case to be the guilty wretch, without a scintilla of evidence to justify its rash conclusion.

"(6) One of the twenty-eight cases is that of a minister who shot the betrayer of his daughter. 'Truth Seeker' has no word of censure for the betrayer. He did not happen to be a minister.

"(7) One of the cases cited is that of a barber, who had left the ministry.

"(8) One of the awful cases mentioned is that of a minister who was convicted of 'slaughtering' fish with dynamite. Nothing to show whether or not it was an isolated instance, or on what scale it was done, or his knowledge or ignorance of such a thing being an offense.

"This article from 'Truth Seeker' shows the extremity to which the infidel is driven in trying to make out a case against Christianity, and reveals how lame is his best effort. Infidelity is purely destructive, and it leads to an inglorious end. The best message it has for the world is expressed in the despairing words of Ingersoll at his brother's grave:

"For, whether in mid-sea or among the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death. \* \* \* Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights.

We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word."

"Then Ingersoll seemed to get some vision of the hope of the Christian, for he added: 'but in the night of death hope sees a star and listening can hear the rustle of a wing.'

"The Christian does not need to wait for the night of death to have a hope that sees a star and hears the rustle of a wing. To him there is to be no wreck, or tragedy, or barren peak of eternity. His hope indeed looks beyond the heights, and his cry is one of triumph, not of wailing. Life for the Christian is not 'a narrow vale between the cold and barren peaks of two eternities,' but a life of enjoyable service, destroying the liquor traffic, white slavery, and other evils, and the fruit of his constructive work is the Y. M. C. A.'s, Y. W. C. A.'s, Rescue Homes, churches and Sunday-schools, which minister to millions.

"My earnest wish is that you may find the truth as it is in Christ Jesus. It will set you free from the gloomy life and despairing end of infidelity."

## Why Have a Bible Conference?

By Rev. J. B. Phillips, Chattanooga, Tenn.

Copied from "The Southern Evangel"

**I** WANT that we should study together this morning the fifteenth verse of 2 Timothy to see if we can find some good reasons for holding the Bible Conference which is to begin in our city next Sunday morning.

My reasons for preaching this sermon is to let people who may be asking the question, "Why does Mr. Phillips have these Bible Conferences that cost hundreds and thousands of dollars?" know my thoughts and purposes.

### Day of Specialist

We are living in a day of specialists along all lines and the church of Jesus Christ must not get behind the times. Men spend years in our schools and colleges and then go off to special schools to prepare to be specialists.

We have the eye, ear, nose and throat specialist who does nothing but treat that kind of cases. Then our leading surgeons have gone through the medical colleges taking post-graduate courses and put in years of hard study in order that they may become A-1 in their professions. Then we have other physicians who have spent years studying how to treat women and children and they are known as specialists along that line. Then we come

to the lawyer and we find the great railroad lawyer, the corporation lawyer, the patent lawyer, the civil and business lawyer and the great criminal lawyer. These men have made a study to become experts in their professions. We could follow this on through all lines of business and professions.

God has His specialists whom He has prepared along this line to build up His churches and advance His kingdom and He is sending them out to different places and some of these men and women are to be with us as our teachers during this Bible conference.

### Study

We now come to the first word in the text, "Study." If we are to be able to fill the places in God's churches that He desires us and has planned for use we must study. If we wield the influence over our fellow men for God and the right which is our privilege and should be our highest thought and purpose, we must study God's Word. If we lead our loved ones and friends to Christ and see them made happy in Him we must give them God's Word. If we be the channels of blessing that God intends for us to be for our city at large and the world around about

us, we must study and then we can like Spurgeon, others, help them for

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us, we must study His Word, for ourselves, and then be able to convey it to others. Men like Spurgeon, Moody, Finney, Torrey and others, have been greatly used of God because they studied God's Word and let Him prepare them for service.

### Approved

The next word I want you to notice in the text is the word "Approved"—"Study to show thyself approved." That word means qualified, able, well-pleasing. Paul is saying to Timothy, "You study to show thyself qualified, able."

No big iron foundry would employ a foreman who had not qualified himself for the place; no big furniture factory would employ a manager who did not know the furniture business; no number of sensible business men would organize a bank with thousands of dollars and put a president and cashier in charge who did not know anything about financial matters; none of us would send for a physician to visit one of our loved ones who was sick if we did not believe he knew his business. These same rules ought to apply to our church life and they do apply so far as God is concerned.

We have numbers and numbers of church officials, Sunday-school teachers and other leaders who do not study God's Word and who absolutely are worthless to our church along spiritual lines and in many instances the local church to which they belong would be better off without them. They will not let God prepare them for His service because they will not study His Word. Therefore, they are not qualified and able to do His work.

### God

The next word we will notice in the text is that holy word, "God." Listen, Paul says to Timothy, "Study to show thyself approved unto God." He does not say, "You study to be a diplomat and straddle everything that comes up, put all parties of every side, good and bad, on the shoulder, be a religious politician and please everybody, have the cursing, drinking, dishonest, and unclean church officials all singing your praises. The butterfly, worldly, theater-going, card-playing, dancing society or would-be society men and women all saying, 'Isn't he really great.'"

No! Paul says, "Timothy, study to be able before God, to be qualified in God's estimation, to be well-pleasing to God." My brethren, I tell you this morning that many are pleasing the people who are far from pleasing God for they are not giving the hungry multitudes God's Word. I am longing for the church people of our city to sit at the feet of these great men of God who are to be our teachers these days and when this conference is over for us to be able to go out and give those we

are thrown with God's word in such a way that hundreds and thousands will come to our Christ during this next year if He tarries.

### Ashamed

Our next word is that word that we use with a blush, "Ashamed." "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Paul is saying, to Timothy, "Let others do as they will, spend their time in worldly pleasures or getting money, but do you study in order that you will not be ashamed at any time in this life when you stand to speak for your Lord, and at last when you are called to meet Him, that you can do so in happiness of service well rendered instead of being ashamed to lift your head in His presence. Note the word "workman," how the apostle is illustrating. Did you ever do a piece of work you were ashamed of or did you every try to make a talk for your Lord that when it was over you felt ashamed of it? Beloved friends, we have all been guilty. Why? Because we were not prepared. That is what Paul is trying to get Timothy to do, prepare himself for efficient service so he will not be ashamed.

Oh, how we do need church officers to man our churches who know God intimately and who study His Word. Then we need superintendents and teachers for our Bible schools who walk with God and who love and study His Word daily. We need a knowledge of the word of God among the rank and file of the membership of our churches, and beloved if we will all study and put into practice what we learn during this Bible conference this next year will be one of the greatest years along the line of soul-winning and missionary endeavor that we have ever known in our city.

### Dividing

Our last word is "Dividing." Note—"rightly dividing the word of truth." Friends, this is the biggest thing about our text. Rightly dividing the word of God. Here we find the cause for such great falling away in the church of our Lord. This is the cause for so many growing cold and going off into all lines of "isms." They do not rightly divide God's holy word. Many in this, the day of grace, would have us go back under the law, because they do not rightly divide the word. Many do not understand the Scriptures, but jumble it up until it means nothing to them whatever. Many take the Scriptures that belong to Israel and apply them to the church and passages that refer to the church and apply them to Israel. Then we have many who do not study certain books of the Bible, for instance the book of the Revelation, and in so doing miss some of the sweetest things in the word of God.

# Robert Murray McCheyne

By Rev. John R. Davies, D. D.

Pastor of Bethlehem Presbyterian Church, Philadelphia, Pa.

An address at a Conference held under the direction of Committee on Evangelism of the Presbyterian Church, U. S. A. Furnished by the author, and abridged for this Magazine.

**I**T IS not possible to speak of great British pastorates without thinking of Samuel Rutherford at Anwoth, of Thomas Boston at Ettrick, of Richard Baxter at Kidderminster, of Norman McLeod at the Barony Church in Glasgow, of Charles Spurgeon at the Tabernacle in London, and with these intellectual and spiritual leaders, but differing from them all, we make no apology for placing the work of Robert Murray McCheyne, sometime minister of the church of St. Peter's of Dundee, Scotland.

## I

### THE LIFE HISTORY

McCheyne was born in Edinburgh, May 21, 1813. His father, a lawyer of some wealth, was a man of strong convictions and of deep religious experience. His mother was a woman of gentle birth, in whom practical sense, tenderest affection, and earnest piety were beautifully blended. In this home McCheyne found the sources of that spiritual power which in after years were to make his ministry such a blessing to multitudes.

He received his preparatory education in the Edinburgh High School, entering the University in 1827. At the close of the University course, there came the death of a very devoted brother. This sad event marks a crisis in McCheyne's spiritual experience. Up to this point he knew not the Lord, he lived for himself, "having no hope and without God in the world." But the Holy Spirit was pleased to use this bereavement to lead McCheyne away from himself, as a lost sinner, to Christ as a great Saviour, and so definite was this passing from death to life that McCheyne always observed the anniversary of this change by some special spiritual exercises, and also by some special entry in the diary that he so faithfully kept. As the result of this experience, McCheyne was led to dedicate himself to the gospel ministry, and in order to fit himself for such an high calling, he entered the divinity hall of the University, where he came under the influence of Dr. Thomas Chalmers, professor of systematic theology, then at the height of his commanding career.

In the spring of 1835 he was licensed by the Presbytery of Edinburgh, and a few months later ordained by the Presbytery of Annan. Just as the winter was beginning, he accepted an invitation to become the assistant of Rev. John Bonar, pastor of the churches of Larberth

and Dunipace, two parishes differing most radically, one dirty and dreary with coal pits and iron works; the other rural and beautiful with every element of pastoral life. Here, with many signs of growing power, he labored until 1836, when he was elected pastor of the newly organized church of St. Peter's, Dundee. Now began a ministry which, when measured by its moments, only six years and a half, was most brief, but, when measured by its results was, without exaggeration, one of the most remarkable that Christendom has ever known, not only quickening the British churches, but also inspiring with its Christ-like ideals our American pulpit, strengthening the souls of missionaries in the regions beyond, and through more than half a million copies of a great biography, has been, and is still, one of the rich treasures of the Christian church. Let us now consider some of the channels through which the activities of this rare life were poured into the worship and work of the churches of which he was pastor.

## II

### THE CHANNELS OF ACTIVITY

#### The Prayer Meeting

Andrew Bonar, writing shortly after McCheyne's death, said, "There has been one among us who dwelt at the mercy-seat as if it were his home." The following is from McCheyne, "I must be careful not to reckon communion with God by minutes, or hours, or by solitude. I am persuaded that I ought never to do anything without prayer, and if possible special, secret prayer." Very early in the Dundee ministry he organized a weekly prayer meeting. It was an innovation in those days, and regarded in some quarters with grave suspicion. The exercises were very simple; usually praise, prayer, reading of Scripture, and an address by the pastor. In this mid-week service, during one season, McCheyne gave a series of expositions upon the Letters to the Seven Churches. Always largely attended, sometimes as many as eight hundred being present, these services resulted in a spiritual quickening for the entire church, and led him to say that he would remember, with songs of praise throughout eternity, the Thursday evening prayer meetings, because they were so invested with the atmosphere of heaven.

#### The Sabbath-school

John Wesley, in writing to his brother Charles says, "I am glad you have set up a Sabbath-school. It is one of the noblest insti-

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tutions seen in Europe for some centuries." That McCheyne was in hearty sympathy with such a movement is seen in the fact, that just as soon as possible he organized Sabbath-schools in different parts of his parish. It was then a far cry to lesson helps, and publication boards. To supply the needs of such a work, McCheyne composed suitable hymns, wrote tracts especially adapted for children, and took a personal part in the instruction. One season he had a Bible class in which were enrolled two hundred and forty of the young people of his congregation. He was deeply interested in catechetical classes, not only taking the members through a comprehensive course of Bible study, but also at the same time thoroughly grounding them in the cardinal doctrines of the Church. He did not hesitate to admit children to the Lord's table, when he was satisfied with the character of their motives, experiences, home life, and of their desire to be placed in classes for further instruction. He laid great stress upon dealing personally with each babe in Christ. Every communion season the Sabbath-school and the catechetical class led to the Lord's table numbers of young people, who had not only been brought to feel their need of Christ as an atoning Saviour, but who also had a competent scriptural knowledge of what was meant by such a sacramental service. In the revival, near the close of McCheyne's ministry, which made such a profound impression upon St. Peter's church, and the city of Dundee, so many young people confessed Christ as their Saviour that we read of no less than five prayer-meetings being sustained and conducted by them.

### The Communion Season

Norman McLeod, in his "Journal," speaks of the solemnity which in the first half of the last century enshrined the Scottish sacramental Sabbath. From certain entries in McCheyne's diary, the communion seasons in St. Peter's in Dundee, must have been of a very gracious character. He was usually, at such times, assisted by other ministers, and these were always men of kindred spirit. Inviting, upon one of these occasions, the Rev. James Hamilton, afterwards the gifted minister of the Regent Square Presbyterian Church, London, McCheyne writes: "Come and preach to us the unsearchable riches of Christ. Bring the fragrance of the bundle of myrrh, and may grace be poured into your lips." Before approaching the Lord's table McCheyne made careful personal preparation, often spending the evening before in prayer, fasting, and severe searching of soul. The services were sometimes long, lasting from ten o'clock in the morning until five o'clock in the afternoon. But how blessed must such times have been! Looking over McCheyne's diary we read thus of different seasons: "Sacramental day. Full and refreshing. Happy to be one

with Christ. The people more and more moved. Every head bowed like a bulrush. Many filled with joy unspeakable, and full of glory. A day of the revelation of Christ. A sweet day to myself, and I am persuaded to a multitude of souls."

### The Pastorate

Thomas Boston, in his little parish of Ettrick, writes, "After prayer I saw much of the weight of my work. I saw it a great matter to have charge of souls, and to be faithful." In the same spirit McCheyne carried on the work of his parish. A few quotations from his diary will illustrate this: "September 26, 1838. Good visiting day. Twelve families. Many of them go nowhere. It is a great thing to be well furnished by meditation and prayer before setting out." "May 17, 1836. Visited thirteen families. Experienced some enlargement of soul. Said some plain things, and had some desire for their salvation that God might be pleased."

It is said of Gilbert Tennent that his feet were blistered as he walked the streets of Philadelphia, ministering to those who were anxious about their souls. Something of the same experience must have come to McCheyne, for we read in one of his note books of at least four hundred visits made to men and women inquiring the way of life. Just as the physician makes a record of each patient, so McCheyne made a spiritual diagnosis of each person. Thus we read: "M. K. Lightsome, yet sensible. She saw plainly that the converted alone should come to the Lord's table." "A. B. thought that sorrow and prayer would obtain forgiveness. Told her plainly what I thought of her case." "A. M. I fear much for him. Gave him a token with much anxiety, warned him very much." "C. P. does not seem to have any anxiety. Does not pray in secret. Seems not very intelligent."

Thus, during the few years of his brief ministry, did this faithful pastor spend himself, bearing upon his heart the spiritual welfare of his people as one who at last must be called upon, amid the solemnities of eternity, to give a strict account.

### The Pulpit

Ex-President Cleveland once said to a Presbyterian clergyman, "Your office is greater than any I have ever occupied." McCheyne had the same conception of the importance of the pulpit. He did much expository work. After his death, among his papers were found sketches of sermons upon almost every portion of the Old and New Testament. He was essentially and absolutely a biblical preacher. Writing to Rev. Wm. C. Burns, who lies in his lonely missionary grave in Manchuria, he said, "Expound God's word. It is through the truth that souls are saved, and not by essays upon the truth." Robertson Nicol speaks of R. W. Dale as always moving in his pulpit ministrations under the spell of great themes.



McCheyne did the same. He preached sin and its guilt, judgment and its certainty, salvation and its glory, God's grace sufficient to supply every need, and Christ's power to rescue and redeem to the very uttermost. Being asked his view of diligent preparation for the pulpit he replied: "Beaten oil, beaten oil for the sanctuary." This was no pious platitude. It meant for McCheyne exacting toil, much meditation, and earnest prayer. His sermons were written from the first word of the introduction to the last word of the final application, and then by further study the substance of the sermon became his own intellectual and spiritual possession, so that in the pulpit the manuscript was never used.

And his confidence there was not his own. He never touched his sermons upon the Sabbath. That day he kept for the refreshment of his soul. Thus he went into the pulpit direct from communion with God. At the beginning of the service he made a personal application of the word of Moses, "If thy presence go not with me carry us not up hence."

His style was clear, simple, and convincing. There was not much animation about his preaching, but a peculiar spiritual power, a holy imperativeness invested his messages which went at once to the very heart of the congregation.

Such preaching could not but bear fruit. His services were crowded, and wherever he went multitudes gladly waited upon his ministry. His first sermon in St. Peter's was from Isaiah 61:1, "The spirit of the Lord is upon me." Under it some were led to see themselves as sinners, and accept Christ as a Saviour. His last sermon was from a text in the same prophecy Isaiah 60:1, "Arise, shine, for thy light is come." A few days after McCheyne's death there came a letter, in which the writer stated that God had been pleased to greatly bless that message to his soul. Between these two points—the beginning and the close of this great pastorate in St. Peter's—there was a constant repetition of such experiences, a continual succession of souls asking the age-long question, "What must I do to be saved?"

### III

#### SOURCES OF POWER

We have spoken of the channels of activity through which this rare life spent itself in Christ's service, and now let us discuss the sources whence this great preacher and pastor drew his peculiar power.

#### The Definite Call

When McCheyne entered college he was undecided as to what profession he would follow, but, with the illness and death of a very dear brother, there was heard a call to the ministry just as imperative as that which

came to Moses at the burning bush. From that hour all of McCheyne's thoughts and energies were centered upon such a sacred service. To a friend who urged him to leave St. Peter's for another field, where the labor would be lighter, he replied: "I did not bring myself here. My Master has placed me here with his own hand, and I never will directly or indirectly seek to be removed."

#### The Devoted Life

Stanley, in his lectures upon the Scottish Church, speaks of Rutherford always praying, always preaching, always visiting, always catechising, always writing and always studying. Much the same testimony could be borne to McCheyne. The day of his ordination there kept sounding through his soul the solemn words of Paul, the aged, to his son Timothy: "Give thyself wholly to these things." This was the keynote of his ministry, and which brought everything, body, soul, and spirit into loving subjection to Jesus Christ. His favorite motto was: "The night cometh." Often he would say: "Live for eternity." "Work so as to be missed."

#### The Faithful Student

Andrew Bonar, who knew McCheyne intimately, testifies to the high order of his intellectual ability. As a child of four he knew the Greek alphabet. At the close of a long and rigid examination before presbytery, Dr. Chalmers expressed himself as especially pleased with the results. He was almost as familiar with the Hebrew and the Greek of the Old and New Testaments as he was with the language of the authorized version. The pages of his well thumbed Bible were mute witnesses to his constant use of the sacred volume. He had a scheme of study whereby the entire Bible could be read through every two months. He was laborious in the preparation of his sermons. They were not only written from beginning to end, but were composed under the light of eternity, and for the glory of Christ his Lord and Master, and therefore the best, the highest, in such a holy ministry, could only be poor and tawdry.

#### The Man of God

Baxter speaks of a certain class of ministers who cut the throat of their sermons by the kind of a life they lived. Such a thrust did not wound McCheyne. Exclaimed a farmer, himself a godless person, "If God ever dwell in any one he is in that man." Dr. Moody Stuart wrote that it was a golden day when he became acquainted with a young man so full of Christ as Robert McCheyne. In his diary are entries like these. "July 7, Saturday. After finishing my usual studies tried to fast a little with much prayer and earnest seeking of God's face." "February

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23, Sabbath. Rose early to seek God and found Him whom my soul loveth. Who would not rise early to meet such company?" Among his letters we find the following: "This is the noblest science to know how to live in hourly communion with God in Christ. I seem to know more of the Lord Jesus Christ than of the most intimate friend I have on earth." In writing of George Wesley, toward the close of his life, the wife of Fletcher of Madely said: "His soul was far more sunk in God." This applies to McCheyne. As his brief life drew toward the evening, more and more was it lost to the world and given to God. In his last moments, like Dr. A. J. Gordon, he asked the attendants to leave the room because, for a little while, he wanted to be alone with God. Almost at the gate of death he was engaged in intercession: "This parish Lord, this people, this whole place—" were among the cries that came from his lips fast being sealed in death. A little later he prayed: "Holy Father, keep through thine own name those whom thou hast given me." Just before the end the hands were lifted in benediction, and, as they slowly fell, this man of God passed from the suffering and struggles of earth to the rest and blessedness of the redeemed in glory.

## IV

### CONCLUSION

We have spoken, of a set purpose in this manner, of this gifted servant of God in order to make our address as helpful as possible, and especially for the younger men who are just beginning their life work, and who are face to face with perplexities which are perilous in their possibilities, but which, if met in the light of a larger experience and by the guiding grace of God, can be transformed into faithful friends whose blessed fellowship along the minister's pathway will fill that pathway with increasing encouragement, with growing power, and with a gracious light shining more and more unto the perfect day.

We have spoken of these channels of activity because, today, one of the great temptations of the ministry is to let the life be so filled with the clamant cries of this restless age, with its incessant engagements, that we are unable to give to these God-appointed means of grace that intellectual and spiritual concentration they rightfully demand, and, as a consequence, many a ministerial Samson is shorn of his strength, and in his congregation there is rarely heard the cry of the penitent, and upon the part of his members' lips not often is there a heart-felt hungering for a closer walk with God.

We have spoken of these sources of power

because, while we have been discussing a man who was preëminently one of God's elect, we must not think that these sources of power were Transfiguration experiences, set apart exclusively for certain choice spirits. No, thank God, the springs at which McCheyne refreshed his soul are at the disposal of the humblest and which, being used, according to God's appointment, will ever make a strong, spiritual pastorate and a correspondingly strong and spiritual church.

We have spoken of the results achieved in so brief a period by McCheyne, not to lead any to despair, but to impress upon us the possibilities which are within our grasp. Do not say the days are different! They are in a sense, but after all there is nothing more monotonous than sin. There was darkness, uncleanness, indifference upon the part of multitudes. There were interrogation points in college and university concerning revelation; there was in many a pulpit a repression of the great words of sin and salvation, atonement and regeneration, faith and repentance. But in the face of such conditions, McCheyne stood for the infallibility of Holy Scripture, for the deity of Jesus Christ, for the regenerating influences of the Holy Spirit, for the blood-stained sacrifice of the Cross, and especially for a life lived with Christ, and for a life lost in Christ. Was it any wonder that he preached with an heavenly unction, that his sermons were swords that pierced unrepentant hearts, that every sacramental season brought its company of new communicants around the Lord's table, and that his congregation was ever increasing in numbers, in influence, and in the grace and knowledge of Jesus Christ?

As devout men bore McCheyne to his burial, from the churches of the land was heard a great lamentation. His biography by Andrew Bonar quickly became a great religious classic. For years his name has been associated with such saintly souls as Henry Martyn. Not long ago, upon a pillar in Dundee, were found, written in chalk, these words: "Alas, McCheyne"—a striking testimony to the truth that, after nearly three-quarters of a century, the place of this man of God is still unfilled.

### A KHAKI TESTAMENT IN EVERY KIT

Our soldiers are being rapidly placed in the battle lines of Europe. The man who daily faces death should have the one book which prepares him for life and death, and imparts alike peace and strength. Appreciating the full meaning of the message of the Book to the soldier, the American Bible Society is endeavoring to furnish a New Testament to each soldier and sailor who wishes one.

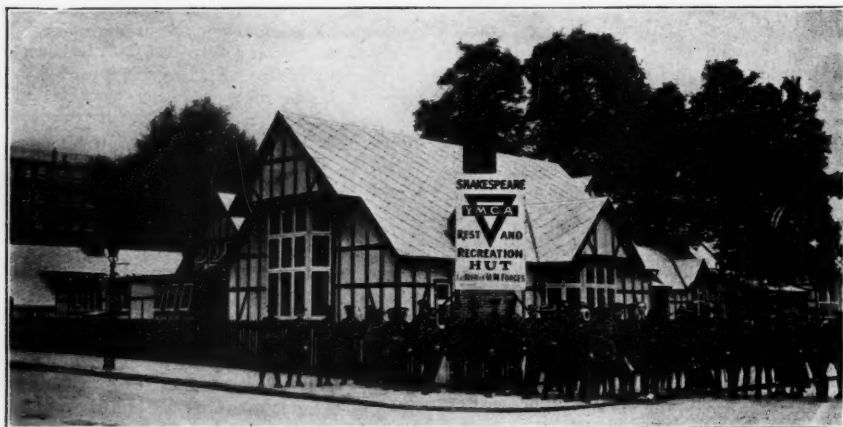
# The Present Religious Atmosphere in the British Army

By E. O. Sellers

**O**N AUGUST four, last, I attended a meeting in the public market of the little town of Richmond, in Yorkshire, England, to commemorate the third year of the beginning of the war. It was presided over by the Lord Mayor of the town and addressed by Lord Zetland, former Viceroy of India and also of Ireland. We were all reminded on that occasion of what the war had meant to Great Britain from a social, political and economic standpoint, and it was an interesting and suggestive gathering. I went away thinking, questioning about what the war has meant to Great Britain from the spiritual standpoint.

reaping a rich harvest of spiritual appeal combined with applied Christian social service.

But the question may be asked, has the struggle and sacrifice of the past three years dulled the spiritual enthusiasm which was so pronounced during the first few months of the war, and are men still as open-minded or as ready to receive a spiritual appeal? Has the billiard table, the concert and the canteen obliterated, dulled or diminished the religious atmosphere? Has the deadening effect of the repeated stories of bloodshed and the horror of war; the constant sight of wounds and suffering and the dull apprehension of the magnitude of the war task affected the religious



One of Many Such Life-Saving Stations for Soldiers and Sailors in London. Something Similar is Being Done in Every Great City of Europe

The story of the work of the British Y. M. C. A., its vast and manifold activities, the service it renders to the soldiers and the spiritual work accomplished is an amazing and inspiring record. Alongside of that are many other agencies doing a similar work. The "Church Army," an organization fostered and supported by the Established Church of England, has hundreds of huts throughout the army. The Wesleyan Church, the "United Army Board" (Baptist and Congregational), the Salvation Army, the Soldiers' Open Air Mission and a few other minor organizations are all contributing a work essentially similar to that of the Y. M. C. A., while among the sailors the Navy Branch of the British & Foreign Sailors' Society and kindred movements are ministering to the lads in blue. These agencies are

thinking of the nation? What do the men in the ranks think? Has sin a strangle hold upon them? Are they becoming fatalists? Are they still ready to listen to the "old, old story?"

Three months of life in the Y. M. C. A. huts in British training camps in all parts of Great Britain and contact with leaders of the Association movement and other Christian workers, chaplains, men in civil and military life, leads me to say emphatically that, while men are thinking more deeply than ever before and are being assailed by the most diabolical assaults and hellish temptations, yet the message of a living faith in a risen, living, personal Redeemer, earnestly presented, will receive the most careful attention, and a response that is in proportion to the speaker's earnestness and

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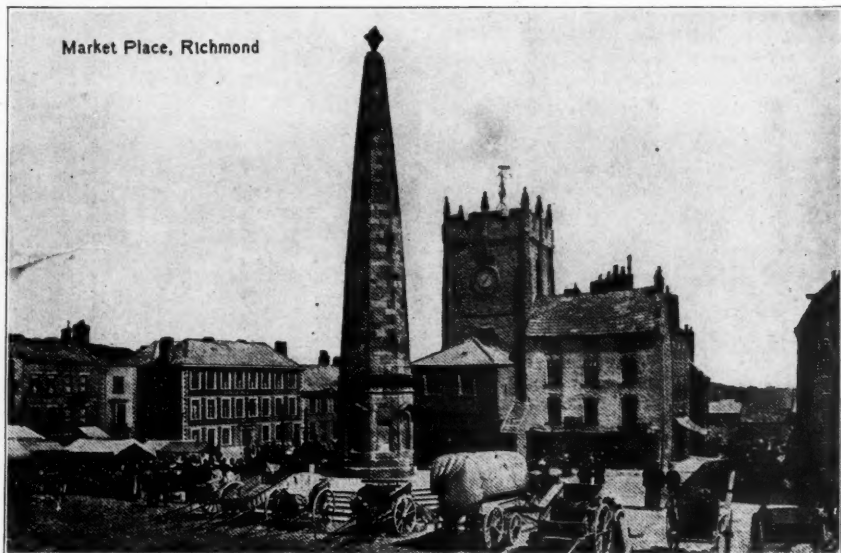
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zeal. What few regular church services I was privileged to attend did not lead me to believe that any large number of the soldiers were much concerned therewith. As for the great majority of the "Padres" (chaplains) the men did not seem to have any particular respect or concern about them. Too many seem to be time servers, and the fact that a chaplain is a commissioned officer at once has a tendency to separate him from the men. Not all are such, of course, for it depends upon the man.

Naturally I may be asked upon what I base my opinion that the men are open to the claims of Christianity.

First of all, of course, upon the reception accorded my own messages. I have had the great privilege of being associated with such

bers. The man with a message, spoken in the power of the Spirit, with a willing and earnest abandon, will see large spiritual results. I met men from all parts of the empire, raw recruits and seasoned campaigners with months of trench experience, and always and everywhere it was the same response—huts packed to capacity, addresses often approaching an hour in length, yet the most intense interest, and scores pressing forward to sign the "war-roll," to secure Testaments or remain for questions and further instruction. Only the bugle could call them away. Of course, the atmosphere reflects the local leadership. Military necessity has combed the country, and not every hut is in charge of strong or even natural leaders, spiritual or otherwise. The work



In This Market Place on August 4th Last, Lord Zetland Addressed a Gathering Commemorating the Third Anniversary of the War

men as Fred B. Smith and Dr. R. A. Torrey, and have attended meetings for men conducted by Gypsy Smith, Dr. Chapman, and Billy Sunday, but in none of these did I ever feel or see a more marked evidence of the presence of the Spirit of God. The attention and emotion was at times almost overpowering, and the response to the invitation wonderful. Conventional methods were seldom employed. We need to remember how far these men are removed from their former lives. They are living amid strange surroundings, doing strange things, and thinking strange thoughts.

Too long have pulpit and platform maintained a studied reserve and restraint. Where men speak with a passion of reality and the impelling force of a spiritual experience men will take heed, and will answer in large num-

grew up like Jonah's gourd over night, and has developed along new lines, and there is nothing idealistic or inspiring in the dull grayness of military life. The hours are long, the life is rough, the demands insistent, the duties complex and the hands but few. Yet in it all I have found some of the finest Christian characters and the utmost readiness to receive the message and to support any Christian effort.

Secondly, I have the testimony of others who, like myself, were making a similar appeal. It does not matter whether the speaker be British or American; all bear the same testimony. That testimony was well expressed by Gypsy Smith who said to me, "It is the most remarkable experience I have ever had in my life."

Thirdly, the subjects of conversation, and



the questions being asked privately by the men confirm me in this conclusion. Of course, the men eagerly seek light, and question the American as to what military help may be expected from that quarter, while he ponders and prays over the dark maze which enfolds us. Yet he is most concerned to hear and know the note of a positive faith, one which will meet the deep hungerings and questionings of his heart. The fires of temptation which assail men with such hellish intensity are easy subjects of conversation which without effort leads from the personal relations of home and individual conduct to those of spiritual realities.

Finally, I am confirmed in this opinion by the questions and discussions with which I

the triumph of our living Christ. Not once have I met the suggestion that this war was due to the "failure of Christianity." The causes and issues of the war are clearly before the nation, as well as the immensity of the task, though I fear America does not as yet fully comprehend it all. But these things have not produced infidelity, agnosticism nor atheism. Sin? Yes! Sins that are assailing men with hellish ferocity. Problems? Yes! Mighty ones, vast ones, ones that this war will not settle nor even touch. Failures and mistakes? Yes! Many and sad ones. Ones that will demand all of the grace of God that men possess to remedy and rectify.

When these men return to civil life, they will demand less emphasis upon trivialities. The



This Shows Only a Part of One of the Many Camps on Salisbury Plain, England, Wherein Nearly 3,000,000 Men Have Received Training Since the War Began

have met in the "fellowship" (Bible classes) of the Y. M. C. A. huts in the British training camps. I have a long list of some of the written questions which some of these men have submitted. The letters read to the secretaries, and the experiences of men coming to them with these deeply religious and spiritual questions reveal the fact that not in a hundred years have the men of Great Britain, broadly speaking, thought so deeply or so much along spiritual lines. Some time I may submit a list of some of these questions, showing what the "Tommie" in the ranks is thinking about.

As a result of this past summer's experience, there has crept into my consciousness a renewed note of faith, a new, calm assurance of

problems which this war has made so clear and distinct in the relations of mankind must be solved according to the principles of the gospel of Christ. That Christianity has a program big enough, and that the Kingdom of Christ shall ultimately, fully and finally triumph, has deepened into a calm assurance as a result of the work of this past summer.

For nearly twenty-five years preceding this war we have had a wave of skepticism as to the deity, person and work of Jesus, emanating from German universities, and patterned after and imitated by British and American educational and religious leaders, that is exactly parallel to the reign of that infidelity which preceded the French Revolution and

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made famous by Voltaire and Tom Paine. The world of today needs a new and positive note as to the deity of Christ. We must come back to acknowledge His authority, follow His teachings and worship Him as Lord of lords and King of kings ere His peace shall rule upon the earth. The only permanent peace, and that which shall outlast any and all of

the "peace treaties" signed by the governments of the nations, is that one of which Jesus of Nazareth is the author. God grant that every messenger to our American lads, who now so markedly evidence these same spiritual hungerings, may be a true prophet of the Most High God and of Jesus Christ, His Son, our Saviour and Lord.

## Visiting the Southern Camps

By E. B. Buckalew

Secretary of the Extension Department of The Moody Bible Institute of Chicago.

**D**R. MAITLAND ALEXANDER had just closed an earnest address and appeal to the soldier boys who filled one of the buildings of the Army Y. M. C. A., at Camp Hancock, and I was shaking hands with the men near me, when a boy, not over eighteen years of age, came up and introduced himself and said his home was in Bradford, Pa. In answer to inquiries he stated that he was one of three brothers, all in the service, one of whom had already gone to Europe; and then he turned to me with a look of joy, through the tears that filled his eyes, and said: "The greatest thing of all is to know Christ as your personal Saviour." He then added that he had accepted Christ since he came to Camp Hancock in one of the meetings conducted by the Y. M. C. A., and that now the chief burden of his prayer was that his older brother who had gone to Europe might become a Christian.

I learned from the Y. M. C. A. workers that many young men have confessed Christ at Camp Hancock and have been put in touch with the churches of Augusta, Ga., which is four or five miles from the camp. In addition to the evening meetings, such as the one in which I heard Dr. Alexander speak, many group Bible classes are in operation and rapid expansion of the Bible class work is planned.

My visit to the army camps was an incident in connection with a trip into the southland in the interest of Bible conferences to be conducted next spring by the Extension Department of the Moody Bible Institute.

At the very entrance of the camp, in the most conspicuous location which it could have, is the administration building of the Army Y. M. C. A. Here I found my old friend Mr. E. Tomlinson, who, at home, is the general secretary of the Wilmerding (Pa.) Young Men's Christian Association, working chiefly among the thousands of employees of the Westinghouse companies, and largely supported by that concern. In the army work he is the camp secretary of the Y. M. C. A. work at Camp Hancock, and has associated with him,

in general supervision, a staff of capable men, each of whom has charge of a department of work. The various association buildings in the camp have been splendidly located to conveniently reach the largest possible number of men. As Mr. Tomlinson accompanied me in touring the camp, I had ample opportunity to learn concerning the policy of the work, the results accomplished, and the needs that are felt by those in charge of the work. I discovered, (1) that in policy, there is the freest opportunity for the presentation of the straight gospel and the securing of definite decisions to accept Christ as personal Saviour. (2) That in practice, the greatest difficulty is to find men who can convincingly and concisely present the simple facts and clearly show a man how to be saved. Many men who want to help in the army work seem to feel that their chief service should be in speaking publicly from the platform. The simple truth is that comparatively few speakers possess the peculiar gift required to hold the much mixed audiences that frequently assemble in the Y. M. C. A. buildings. The need that is most deeply felt by the leaders is for men to have personal interviews with the soldiers, clearly presenting the claims of the gospel and leading to a clean-cut decision for Christ; in other words, capable personal workers who are men of large human sympathy, and who know how to make effective personal contacts.

In visiting among the tents I met a number of acquaintances from Pennsylvania and learned that as a rule the men have gained from five to fifteen pounds in weight since coming to the camp. One of them said to me: "This has been more like a vacation so far." Everyone praised both the quality and quantity of food served and seemed to be enjoying the camp experience. They are working hard, and, in addition, after the required hours of labor are finished, many are in the numerous schools that have been formed for instruction in English, French and technical subjects connected with military training. "This is really a great university," remarked

Mr. Tomlinson as he pointed out the many lines of instruction.

The streets of Augusta, hotel lobbies and other public places are thronged with soldiers, a good deal of the time. They are fine, clean-cut specimens for the most part, and from critical observation during nearly a week's stay at Augusta, I must testify that I did not see a single rude or suggestive action upon the part of any soldier. The absence of the sale of liquor no doubt accounts, in large measure, for this condition, and the vigilance of the government in banishing immoral resorts is another big factor. The wholesome and kindly attitude of the people of Augusta has contributed greatly to the well being of the soldiers. The churches seemed alert in providing facilities in the various church edifices for the comfort and convenience of the soldiers when in the city, and church activities have been adapted in large measure to special effort for their welfare. My impression is, that with respect to the climate, topography, soil, and general environments, Camp Hancock presents a nearly ideal situation.

While at Chattanooga, Tenn., a visit was made to the army camp at Fort Oglethorpe, and conversations with the leaders in the Y. M. C. A. army work there, disclosed the same attitude of lively concern for the fullest and freest presentation of the gospel to the soldiers in the Y. M. C. A. buildings. At Chattanooga I had the good fortune to meet another of our Extension Department field workers, Mr. Homer A. Hammontree, the well-known gospel singer.

#### With Mel Trotter at Camp Gordon

Together we went to Atlanta and there had the privilege of being with Mel Trotter and his quartet of Moody Bible Institute students who are making a tour of the army camps, conducting evangelistic meetings in the Y. M. C. A. buildings. We accompanied Mr. Trotter to a meeting which he conducted at Camp Gordon, near Atlanta. The building was packed, and soldiers who could not get inside, stood outside the doors. Mr. Trotter delivered one of his rapid-fire talks, full of the hardest kind of hitting and the harder he hit, the better it seemed to please the crowd. At the close he presented a clean-cut invitation to accept Christ, and it seemed as though the majority of the audience responded with uplifted hands. He went further and invited those who were in earnest to come down in front, take him by the hand and pass into the room at the left of the platform for a further quiet conference and prayer. This room was quickly filled. Then he directed the stream of men into a similar room on the right of the platform, and this in turn was soon filled. Then he inquired for an additional room and

was told there was one in the rear and he sent a stream back to that room. Workers were quickly assigned to each room. The way to be saved was clearly pointed out, and after careful explanation and prayer, in which the inquirers audibly joined, they were invited to make written record of their decision on the war-roll cards, reading as follows: "I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight His battles for the victory of His kingdom." Name, regiment, regimental number, camp, home address, member of church, church preference, date. One hundred and eighty-one of these cards were signed that night. After the service Mr. Trotter said to me: "I could not have had a freer opportunity or preach a plainer gospel in the Pacific Garden Mission, could I?" Mr. Trotter is throwing all of his dynamic personality and spiritual zeal into this work under the Y. M. C. A., declaring that it is the greatest opportunity of his life.

#### A Stirring Testimony

It was arranged for Mr. Hammontree to accompany Mr. Trotter and the quartet, and from Macon, Ga., Mr. Hammontree has written of the work at Camp Wheeler: "We are leaving this morning for Hattiesburg, Miss., after the most wonderful week of my life. It is too much to tell; only this, it is far beyond anything I had dreamed of. We have had such a wonderful time here that it makes me weep before God to think of it. We had 306 decisions the day before yesterday and 316 yesterday. The fellows are so anxious to know Jesus that one has only to tell them how."

Dr. William R. Dobyns, pastor of the First Presbyterian Church, of St. Joseph, Mo., is in charge of the religious work at Camp Gordon. He has organized an extensive system of group Bible classes and he and his associates evinced the deepest interest in an aggressive effort to win the unsaved to Christ.

Several times while in Atlanta, I had the opportunity of dropping into a conference in progress in the association building, between Mr. Fletcher S. Brockman and Mr. John S. Tichenor, representing the Y. M. C. A. War Work Council in New York, and the leading executive officers of the Southeastern Department, including the camp secretaries all over the Southeast. Nothing could be plainer to me than the deep conviction evinced by these men that the saving gospel of Christ must be brought to the soldiers in the most effective way possible. While Mr. Brockman was pleading for more men and stating the qualifications necessary, I wrote down one of his sentences. It was this: "Get men of spiritual power. Our movement is mere folly if it is only welfare work. It is a spiritual

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battle. We must have men of spiritual power who can do the impossible."

### What Was Learned

My conclusion from these visits to three army camps in the southeast department and what I heard in the Atlanta conference between the leaders of the southeastern department and the New York representative, are as follows:

1. The soldiers are conscious of the need of God, and are so responsive to the right kind of a presentation of the gospel that the opportunity afforded in the army camp is the greatest for definite soul winning that this generation has seen.

2. The army Y. M. C. A. workers in the

camps I visited are earnestly seeking to promote the most vital type of Christian work, and long for the help of level-headed men who know how to point men to Christ in personal work.

3. There is no hindrance placed in the way of this kind of work by those in military authority or by leaders of the Y. M. C. A. movement; but, on the other hand, the keenest sympathy with it and the desire that it may be more extensively done.

4. That the Christian people of the country should engage in prayer most earnestly on behalf of the Y. M. C. A. work, and be faithful in writing to their friends who are in the camp and who are unsaved, encouraging them to take a stand for Christ.

## A Romance and a Tragedy

**B**ACK in a town in Denmark, not many years ago, a lad and lassie went to school together. They were play-fellows and sweet-hearts, as children often are. By and by they grew up and faced life with its stern demands. Soon on the great sea of life they drifted apart. The call of the great world of the West brought them to America, neither knowing of the movements of the other. Ere long, the young man found Christ and entered The Moody Bible Institute in order to prepare for foreign mission service to which he felt God was calling him. In Chicago he found the young lady of his early love in a nearby institution studying to be a trained nurse and animated by a similar ambition to go out to the foreign fields as a messenger for Christ. Meeting in a far country with a knowledge of a common Lord, moved by a common impulse, their souls were stirred again with a common passion. Soon his love story was told; her heart responded; the troth was spoken. Then the work of preparation for missionary service was pursued with renewed eagerness and joy.

By and by they were accepted by the Africa Inland Mission, and the date designated for their sailing with a large group of heroic young souls bound with the light of the gospel to the Dark Continent. Alas, however, when the report of the examining physician for the Board came in, the young man was advised that he had incipient tuberculosis, and it was impossible for him to go. Troubled beyond measure, and disappointed in his long dreamed-of missionary service, he dreaded to break the news to his betrothed. So he held himself aloof and prayed for grace to endure his disappointment. The physician also discovered that the young woman was suffering from a tubercular infection. She was sorely distressed at the thought that she could not go with her lover to the mission field. Feeling how sore a disappointment it would be to him, she likewise kept her secret, and went apart to pray.

When each had gained strength to break the news to the other, it was a tragic hour when their dream of love and Christian service seemed ruthlessly shattered by the invasion of the great white plague.

Being far from native land and loved ones, they naturally turned in their grief and disappointment to friends in the Institute. It was clear they could not go out to the mission field. They had worked hard for their training for missionary service, and had no resources with which to make the fight for health. One thing was certain: that if in the early stages of the disease these young people could be put out in the wide, dry country of New Mexico or Colorado, they might win in the struggle for health. There, every element in nature and all the wonderful providence of God contribute to victory in the great fight with tuberculosis. So a few friends quietly provided the means for the journey. With hope and faith and good cheer, they went to the land which promised health. Places of remunerative service were opened, but they were not strong enough after the ordeal of the journey to enter business, but were counselled to rest and give nature a chance to restore health.

Thus without means, but with youth, hope and ambition to serve, they find themselves again among strangers and dependent wholly upon God and His provision for their maintenance and success. Are there not readers of the magazine who, in the spirit of the good Samaritan, will extend a helping hand to these heroic young souls? Do not the blessings of health and the joys of the Christmastide suggest a thank-offering? If so, send same to The Moody Bible Institute, 153 Institute Place, Chicago, Ill. Funds thus received will be forwarded to our young friends. Let each contributor join with us in the prayer that the fight for health may be won and these servants of Christ spared in the good providence of God to many years of useful Christian service.

# Teaching the Kru Exodus 34:21

By Rev. Edmund F. Cook, D. D.

Rev. Walter B. Williams, former student of The Moody Bible Institute, and now with his estimable wife doing valiant service in Africa, where he is the superintendent of the Methodist Episcopal Mission in Liberia, sent the following interesting account of God's dealing with them in answering the prayer of simple faith. When multitudes are turning to God in prayer as never before, this story bears its message of confidence and hope.

"Six days thou shalt work, but on the seventh day thou shalt rest; in eaving time and in harvest thou shalt rest."

"USUALLY they do not need to be taught to rest. That comes naturally to the native of a tropical country. But to rest on Sunday, with your rice farm newly planted, or heading out, and hundreds of hungry birds waiting to take their part—ah, that's another story!

"In this section, church members as well as heathen spent their Sundays on their rice farms. We preached and preached and preached for three apparently fruitless years. 'The birds no fit to chop (eat) rice on Sundays?' was the universal query.

"Of course the birds will eat some but God no fit to let you suffer if you obey His law,' we reiterated. It was no use. The idea of letting the birds eat any was too repugnant to Kru nature.

"Then a native rebellion and a revival swelled the number of boarders at the Nana Kru Mission School to about 100. On top of that, the European war inflated the price of rice beyond all reach. And rice is the 'daily bread' of Kru school children.

"Prudence said, 'Cut down your school one-half, or close it.' Christ said, 'Feed my lambs.' We cast prudence to the four winds and laid hold mightily upon God.

"We cut a rice farm. True, we had never done such work before. It is not included in one's bringing up in London, nor Philadelphia. But then, neither had we been taught to make soap, manufacture a yeast cake, build a house, nor sit on a Kru man's head while he carried us through a river up to his mouth. We had mastered these arts—and, anyway, the missionary's motto in Africa is 'You can because you must.'

"Our boys helped us faithfully. Acres of swamp land were cleared of an eight years' growth of brush. Anxious days were spent scanning the sky for clouds while the debris was drying. One glorious day arrived when everything went up in smoke. Dirty days followed when cleaning the ground by hand was the order of business. Brighter days came when the air resounded with the click of hoes as long ranks of women and girls, in all 220, advanced, cutting the ground, covering the seed and planting cassava with their toes.

"Then came Sunday. We put the newly-planted farm into God's hands and 'rested the Sabbath day.' And then we saw God's purpose in all this toil for while the heathen could close their ears to the preached word, they could not close their eyes to the illustrated sermon of an unwatched rice farm on every Lord's day. And a thousand eyes were upon us. Whether or not the birds ate their part, I do not know. The rice sprouted and grew luxuriantly. The heathen waited in non-committal silence.

"Then came the drought. All around us, rice farms withered and died under the blazing sun. Our own rice began to look a little rusty. We got down to united, persistent prayer. Rain fell, tons of it, into the greedy sea but only a light sprinkling on the land. It was as if God said, 'See, I hear your prayer, but you must wait a little.' We saw God's hand in this test of faith when we found out that in the town a devil woman had been engaged to conjure rain. Had our prayers been fully answered, the credit would have gone to her and God has said 'My glory will I not give to another.' Then, too, clear weather was an important factor in the revival God sent just as this crisis, but you shall hear of that later.

"Our rice, unspoiled by the drought, began to head out. 'Surely now you no fit to leave the farm on Sunday' pleaded our neighbors, almost with tears, for to deliberately waste food in hungry Kru land is the unpardonable sin. Every possible concession was advanced. 'Pay our town boys to watch your rice on Sundays while you do your church work,' was the popular suggestion. Anything under the sun except trust God!

"Faithfully was the bird watching done week by week. A score of boys, through drenching cold rain, under blazing hot sun, from day-dawn to sunset, six days out of every seven, drove away the rice birds from the grain. Day and night sessions of school were held by the missionaries so that no boy should lose his beloved studies because of the farm. Not only did our boys watch. They prayed. Earnestly, importunately, every morning and before eating every night, great volumes of prayer went up to God that He would take care of the rice and show the heathen that He had power. Their



own faith grew and deepened and so did the faith of our native workers.

"To adults, with families dependent upon them, with all their people against them, with relatives refusing to let them have seed rice because they said 'You teach the birds to eat rice' and 'You waste the rice by letting the birds eat it on Sundays'—to such adults, leaving their rice untended by any visible helper on every Lord's day, was a sore test of faith. One or two faltered, but most stood firm and it was given to them to declare 'If the birds eat all our rice, all right, it be good, God will bring something else for us.' Timid Christians went to their farms on Sundays and in every case lost nearly their entire crop, while the farms, unwatched on Sundays, of stronger Christians, right beside theirs yielded such abundant harvests that men exclaimed, 'God can do something.'

"Through these months we have seen the literal fulfilment of such promises as these, 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your grounds' (Mal. 3:11). 'If ye be willing and obedient, ye shall eat the good of the land' (Isa. 1:19), and the many promises in Deuteronomy 28. And there is perhaps no place in the world where faith is tested so much as in this same land of Africa, and perhaps no country where we see the inspiration of the Bible in all its promises so clearly illustrated. Oriental customs so common in the Bible and miracles wrought by unseen hands, are just as clearly seen here to-day as they were in the land of Palestine. One has only to live here to see that the Bible is true, whether men believe or do not believe it.

"We had the best crop of rice in the country and the natives say that if this mission rice farm belonged to any one man, they would take him by force and make him king. The

visible appeals to the African more than anything else. What he sees, he believes in.

"This farm was a farm of prayer. Before cutting, it was dedicated by prayer. Before burning, it was dedicated again by prayer. The planting rice was dedicated by prayer, and prayer has gone up unceasingly for it. The results prove that it pleased God."

Walter B. and Maude Williams,  
Nana Kru, via Sinoe, Liberia.

"I know God answers prayer. I have proved during long decades while alone, as far as man's help and presence are concerned, that God answers prayer. It is the very atmosphere in which I live and breathe and have my being, and it makes life glad and free and a million times worth living."

Mary Slessor, of Calabar.

Marquis Okuma, formerly prime minister, has given this testimony as to the good effects of missionary work in Japan: "Concerning the future, it is my conviction that no practical solution of many pressing problems is in sight apart from Christianity."—"The Missionary Voice."

The young men of Brazil have been notoriously indifferent to religion. Having repudiated the Roman Catholic Church, they have drifted into skepticism and infidelity, with the consequent attendant evils. Every indication, therefore, of awakening interests in Christianity and the Christian life, is hailed with thanksgiving by those interested in the evangelization of South America. The young men of Brazil are a splendid lot, capable of the leadership of the nation and ready to place Brazil in the forefront of the South American republics, if only they can be reached and regenerated by the gospel of Christ.

## Our Flag

By Rev. John J. Thompson, Osaka, Japan

O how we love our dear old flag,  
Its red, its white and blue!  
And how our hearts beat high with joy  
Whene'er it comes in view.  
Our fathers fought beneath its folds,  
And there we'll take our stand  
To fight until it waves once more  
In peace throughout the land.

Our fathers marched beneath the flag  
To deeds of power and might,  
And how their souls were stirred to see  
Old Glory in the fight.  
"We'll rally round the flag," they cried,  
Then fought, nor died in vain;  
Thus let us fight, and fight to win,  
That peace may come again.

Our flag is floating in the air,  
Its fame has traveled far,  
For justice beams from every fold  
And shines from every star.  
Then let us sing Old Glory's song,  
Our voices gladly raise,  
And ever may her stars and stripes  
Be worthy of our praise.

Long may our starry banner wave  
Beneath the azure sky,  
And where her ample folds unfurl  
There let us live and die.  
Yea, fling our banner far and wide  
'Till righteousness shall reign;  
'Till men shall tread the paths of peace  
In warring lands again.



## Call for a Conference on Behalf of Israel

This conference is to be held under the auspices of the Chicago Hebrew Mission, the call being signed by President Charles A. Blanchard, Secretary, Rev. B. B. Sutcliffe and all the officers and trustees. A similar conference was held in Chicago two years ago.

New interest has been aroused in everything pertaining to Israel in the military operations in Palestine and especially in the taking of Jerusalem by the British after having been in the hands of the Moslems almost continuously for about 1,200 years. In this connection the call says:

Since God has so clearly associated the gathering of Israel and the end of the times of the Gentiles with the second coming of our Lord Jesus Christ, it seems to us duty again to invite those who are interested in the covenant people and the coming King to assemble for prayer and teaching of God's Word, respecting the age in which we live. We, therefore, earnestly request those to whom this writing will come to assemble in Moody Tabernacle, North Ave. and Clark St., Chicago, on January 22-25 inclusive, for the purpose above specified and we earnestly ask that continual prayer and intercession be made for this gathering, for all who may attend it, and for the work of evangelists among Israel until Jesus comes.

The exhortation of the Holy Spirit is in Hebrews 10:25; "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

The following is a partial list of speakers:

Rev. Wm. B. Riley, D. D., Dean of Northwestern Bible School, Minneapolis;

Rev. A. B. Simpson, President of the Christian and Missionary Alliance of New York City;

Rev. Robt. M. Russell, D. D., Instructor in Doctrine and Homiletics, Moody Bible Institute of Chicago;

Pastor William Fetter, Dean of Russian Bible and Education Institute, Philadelphia;

Rev. Harris H. Gregg, D. D., Bible Teacher and Evangelist;

Rev. Charles Gallaudet Trumbull, Editor of "The Sunday School Times";

Rev. Chas. A. Blanchard, D. D., President Wheaton College, Wheaton, Ill.;

Rev. Paul Rader, Pastor Moody Church, Chicago;

Rev. A. C. Gaebelein, Editor of "Our Hope," New York City;

Rev. H. L. Pettingill, Dean of the Philadelphia School of the Bible;

Rev. S. B. Rohold, F. R. G. S., Pastor Christian Synagogue, Toronto;

Rev. C. Kuyper, Pastor Reformed Church, Cedar Grove, Wis.;

Rev. A. E. Thompson, formerly of Jerusalem, Palestine.

It is possible that Rev. David Baron, and Rev. Samuel H. Wilkinson, of London, may be present to speak.

For further details and a complete program announcing the above mentioned and other prominent speakers, apply to The Chicago Hebrew Mission, 1505 S. Sawyer Ave., Chicago, after Jan. 1, 1918.

## Our Khaki-Clad Lad

By Rev. W. W. Cole, Angelica, N. Y.

Khaki-clad, this mother's lad,  
This drafted man, and brave,  
With sun browned face  
And winsome grace,  
Will freedom's banner save.

Khaki-clad, and fighting mad,  
With earnestness of heart,  
The soldier new,  
Yet soldier true—  
A soldier from the start.

Khaki-clad, there's a way he had,  
This noble son of the home—  
This mother's son  
When war is done  
Will return no more to roam.

Khaki-clad, perhaps a "Dad,"  
This youthful man of God;  
With steady pace,  
In a steady place,  
He marches with his squad.

Khaki-clad, the faith he had,  
This soldier-man with sword,  
This faithful man  
Whose only plan  
Is taken from God's Word.

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# Prophecy and the Lord's Return

L. W. Gosnell

## A METHODIST MINISTER ON PREMILLENNIALISM AND THE REVIVAL OF BABYLON

(The following is from the pen of Rev. John W. Wait, of Cleveland, Ohio. Its form is accounted for by the fact that it was addressed as a personal communication to one of the editors.)

"I came out of the Ohio Wesleyan University, entered the Ohio Conference of the Methodist Episcopal Church, an earnest minister. And God blessed my work, both in the conversion of sinners, and in leading Christians into a consecrated life. But I had been trained and schooled in practical postmillennialism. I say practical postmillennialism; because, while I was a postmillennialist I did not even know it! I simply heard nothing about it, knew nothing about it, and said nothing about it. I preached the doctrines of postmillennialism, but did not know it as such.

"Some fifteen years ago or so, I was present in a revival meeting in a Friend's church in a large city. The pastor was sick one evening, and it was my lot to preach. There were several ministers present in the pulpit with me. I had a good time preaching, as a minister would view it—had liberty, and God's presence and blessing were upon the meeting. I preached from 'Nebuchadnezzar's Dream of the Great Image,' in Daniel 2. I made the four parts of the image the four successive world empires, as usual—Babylon, Medo-Persia, Greece and Rome. The 'smiting stone,' I made Christ in His first coming ('cut out of the mountains without hands'); the Kingdom set up was the spiritual kingdom in believers' hearts destined to fill the whole earth, etc., etc.

"The next day I was walking with one of the ministers who had been with me in the pulpit. Without any thought of criticising me in my sermon, he said: 'And so, Brother W., you make the "smiting stone" Christ in His first coming, do you?' I said, 'Yes.' And up to that moment, it had never occurred to me that it could mean anything else! He simply said: 'There are those who hold that the "smiting stone" is Christ in His second coming, and the Kingdom to be set up is the millennial Kingdom.'

"To make the matter brief, his question revolutionized my Bible study, my doctrinal views, my work. I was like one waking out of a dream. I 'searched the Word.' I went to gleaning commentaries, books, etc. I got light, and some 'light that was darkness.' I

first imbibed the idea, held by Dr. A. J. Gordon and a host of others, that the Antichrist was the papacy. A printed address by Dr. Moorehead, of Xenia, O., showed me the utter untenableness of that view.

"Up to that time (of my awakening to prophetic truth), while I had read much in the book of Revelation, I had never knowingly read it through consecutively. I had started into it many times, till I would 'get lost.' I had often tried to 'crawl' into it from the latter end. But the result had always been the same—perplexity and confusion! The simple fact is, the book of Revelation cannot be understood from a postmillennial point of view. When awakened, I went through it many, many times in English; I got down my Greek New Testament and went through it many, many times in the original; I went through it many times in Martin Luther's German translation; I read it in the Latin. Little by little light came; my view of the field of prophetic truth broadened. I got light and help from many sources; and I also saw the untenable positions held by many who had partial knowledge and some truth.

"I should like to compare views with you on the subject of 'Babylon' of Revelation 17.

"1. I believe 'Babylon' of Revelation 17 will prove to be the ancient city of Babylon restored.

"(1) The inspired Word calls it Babylon (Rev. 17:5, etc.).

"(2) It is declared to be a city—a 'great city' (Rev. 16:19).

"(3) It is described in Revelation 17 and 18 in terms taken literally from the Old Testament accounts of Babylon. For instance; 'Golden cup' (Rev. 17:4; Jer. 51:7); 'Babylon is fallen' (Rev. 18:2; Jer. 50:8); 'As she hath done, do unto her' (Rev. 18:6; Jer. 50:15); 'Dwellest upon many waters' (Rev. 17:1, 5; Jer. 51:13); 'My people, go ye out of her' (Rev. 18:4; Jer. 51:45); 'Sink, and shall not rise' (Rev. 18:21; Jer. 51:64).

"(4) John was 'carried into the wilderness' to see Babylon. She was a wilderness then, and is even yet.

"2. I believe Babylon will be the capital city of the Anti-christian confederacy—the seat of his own kingdom—the little power that 'shall become strong with a small people.'

"(1) It is represented as sitting upon the back of the seven-headed, ten-horned kingdom (Rev. 17:3).

"The 'ten horns' enter into a voluntary association with the Antichrist (Rev. 17:13, 17), but they doubtless do it for self-preservation and for selfish ends. The career of the Antichristian 'beast' (the 7-headed, 10-horned governmental power) is very brief—'42 months' (Rev. 13:5). The 'ten horns' soon revolt, for they 'hate the harlot' that lords it over them, and 'these shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.' They seem to consume her substance, strip her in certain ways, and finally utterly destroy her. Revelation 18 gives a most graphic account of her burning!

"(2) In Isaiah 14:1-20, the Antichrist is described as the king of Babylon.

"(3) In Revelation 13:1-10, we have a full-length portrait of the 'ten-horned' Antichristian beast.

"Notice. Its body ('the beast') 'was like unto a leopard' (Greece); 'his feet were as the feet of a bear' (Medo-Persia), showing that the moving active part is far-eastern, 'and his mouth as the mouth of a lion' (Babylon), showing that the controlling and ordering part will be Babylon. The beast is essentially the Grecian Empire restored, with a Babylonian mouth piece (the personal Antichrist), and with the 'ten horns' as its head (Roman).

"(4) This idea of a restored Babylon, an old-time power long thought dead, is upheld by Revelation 13:3, 'And I saw one of his heads as it were wounded (Greek, 'slain'—past tense) to death; and his deadly wound was healed.'

"Notice here that it is not one of the 'ten horns' whose 'deadly wound was healed,' but one of the heads. See also Rev. 17:8."

### THE CAPTURE OF JERUSALEM

Every Christian heart thrills at the tidings that Jerusalem after twelve centuries of almost unbroken Moslem rule, has surrendered to the British forces. Hebron, Gaza and Beersheba had already been taken, but the surrender of the city of David the King, and of King David's Greater Son puts us on the tip-toe of expectancy.

This victory is of the greater interest because of the recent letter of Mr. Arthur J. Balfour, the Foreign Minister of Great Britain, to Lord Rothschild. He said. "His majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and

political status enjoyed by Jews in any other country. I should be gratified if you would bring this declaration to the knowledge of the Zionist federation."

It will be recalled that Germany refused to exercise pressure upon Turkey in behalf of the Jewish people or of even the oppressed Jewish residents in Judea. It may be said that Great Britain is concerned as to the future of Palestine owing to its proximity to Egypt and the Suez Canal; she would provide against another attack on her highway to the East such as occurred at the beginning of the war. By Mr. Balfour's letter, the Allies become the champions of Zionism.

Attention is called to the statement that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." This would indicate that the government does not intend that Palestine shall become a Jewish state, but shall exist under a protectorate by Great Britain. The Jews would be allowed to colonize freely under the British flag and to regard the land as their national home.

Many Jews do not favor Zionism. The late Lord Rothschild once said that if a Jewish state were restored in Palestine, he would apply for the post of permanent ambassador to London. This feeling is so widespread that it is clear not all Jews would return to Palestine. Mr. Balfour's declaration makes plain that they would not be compelled to do so.

The whole situation is in line with the prophecies of the Bible. A portion of the Jewish people, still in unbelief, is to return to Palestine, national life is to be resumed, the land will blossom anew and the temple be rebuilt. But, alas, all this is preparatory to the rise of Antichrist who will sit in the temple claiming honors as divine, and persecuting Israel as she has never been persecuted. Their final deliverance and blessing will come only with the appearance in glory of "Him whom they pierced," but whom they shall then hail as their God and Saviour. Among the many Scriptures bearing on this subject attention may be called to Jeremiah 30:7; Daniel 9:26, 27; Joel 2:3; Zechariah 12:14; Matthew 24; Romans II; Revelation 7:13, 14.

All these things suggest that the end of this age, and the dawning of a better one for the world, draws nigh. We look for a first stage of Christ's coming, when He will call up believers to Himself, and believe this may occur at any time. With so many tokens that the events leading up to the second stage of His coming are beginning to come to pass, we are quickened to new watchfulness for the first stage, which especially concerns us as Christians. We would set no dates, but labor on with the seriousness and joy of men who wait for their Lord.

## To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22:20.  
 "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

### THOSE BLESSED TROUBLES

We have been greatly impressed lately with the value of trouble as a means of opening men's spiritual understanding. Talking with a business man in Philadelphia some time ago, he remarked that he did not think any man could learn much about God until he had been knocked down. From what he said I inferred that he had had some experience in that line, and I asked him to tell me about it.

Pointing to a map of a mining region in Colorado where he had spent \$400,000, he said, "That was the way in which I really came to know God. Now I am almost indifferent as to whether the mine succeeds or not. As a matter of fact, it looks hopeful, but through that experience I learned to know God in such a sweet and intimate way, that it has made money seem very small to me."

Something over a year ago I was calling on an eastern friend whom I had not seen for many years. He was the president of a bank. He informed me that he had been ill for several months and that the illness had left him almost totally blind. "I can see that some one is sitting in your chair," he said, "but if it were not for your voice, I should not have the slightest idea who you are." A little later he wrote me, "You left me a poem entitled, 'What Does It Mean?,' which has been read to me time and again until I have absorbed the spirit of it, if not all the words, and to one who has been so extremely active as myself, and finally has had 'The hindering wall placed before his feet,' the sentiment expressed in the poem has been most helpful, and I want to thank you for leaving it with me."

In a recent letter he says, "For more than a year I have been totally blind. I am not praying so much for restoration of sight, which can never come because of the withering of the optic nerve, but I am always praying with Paul for grace and strength, which I am thankful to say has been given me, and for that sight which Elisha wanted his servant to have, that he might see the hosts the Lord had arrayed on his side for his defense and salvation."

Here is a strong active business man, so blind that he has to be led about the streets, but whose spiritual eyes have been so opened

that he sees far more in this world than he ever saw before.

And what has caused this change? Trouble. Nothing else, probably, could have arrested his attention so effectually and forced him to fix it on things spiritual so long and earnestly, that now Jesus has become the sun and center of the universe, the solace and sufficiency of his own soul. Truly his "light affliction, which is but for a moment, is working out for him a far more exceeding and eternal weight of glory."

These incidents show what a large and blessed ministry trouble has in opening our eyes to the deeper things of life. We see also why it is that God who causeth all things to work together for good to those who love Him, mingles the bitter so plentifully with the sweet.

He knows that the natural heart is not inclined toward God, but away from Him. We are so busy digging in the dirt for dollars that we will not look up at the Sun of Righteousness until He puts us on our back, where we can only look in one direction, and that upward.

And just as the stars are invisible by day, but shine out in all their beauty when night comes on, so God fills the Bible with special promises, bargain-day attractions to those in trouble—"For in the time of trouble he shall hide me in his pavilion. (Literally, in a leafy bower, fragrant, sheltered, and cozy.) In the secret of his tent shall he hide me: He shall set me up upon a rock" (Psalm 27:5). So too in Psalm 46:1 He says, "God is our refuge and strength, a very present help (that is an immediate, right away help) in trouble."

Psalm 107 tells the sad story of four different classes of people who wandered about by themselves until they were hopeless. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." No wonder he exclaims again and again, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

In these sad, sad times when trouble is more plentiful than ever before, what a comfort to realize that God is able to use every bit of it as a finger board to point living and dying men to the Cross of Christ. Let us keep the promises of God in sight in our homes, schools,



and places of business, and let us fill our correspondences and conversation with the words of Jesus. I wish some Christian printer would get up a window card containing in fine display God's challenge to people in trouble, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

### WHEN THE SPIRIT ILLUMINES THE WORD

Read this extract from a soldier's letter and may it lead you to pray daily that God will bless the thousands of Gospels that are being sent out to our soldier boys.

"Lying here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting," writes a gallant soldier of Kitchener's army a month before he died, "I have been thinking.

"You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of foreign missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals in Jaffa and Uganda when I was sick. I do not remember giving a single penny to foreign missions in my life. It was easy to prate about their uselessness—all so cheap and popular too. When the call to arms came, I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random for want of something better to do one night, I was struck by the words of John 17:3: 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' I could not forget those words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

"I have found a Friend, oh, such a Friend,

He loved me ere I knew Him;

He drew me with the cords of love

And thus He bound me to Him,

And round my heart still closely twine

Those ties which none can sever,

For I am His and He is mine

For ever and forever."

"I realize now that this Friend cares for every savage of our race, even as He cares for me, and why should He not? Ah, there is the secret of my contempt for foreign missions. I had not then that life eternal. Would God I had earlier known the new birth! I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

"As I think of the loyalty of subject races,

so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—we have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—sweet to die for the King of kings. I am not worthy the high honor, but perhaps I might have been, had somebody taken me in hand early enough. Why does our church keep foreign missions so much in the background? How is it that I was left so long a scuffer?

"I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian church. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night."

### THE NIGHT OF SORROW

There is wondrous power in the touch of God's fingers to bind up broken hearts and to take the sting from the bitterest sorrows. Has the night of a great bereavement settled over your life and put out all the joy of it? Be of good cheer! The morning cometh. With the passing months the tender Comforter will take the sting out of your sorrow, and the bitter aching from your heart.

Jolly Harry Lauder had a heart so filled with merriment that for years he has been setting all the world a-laughing, with his rollicking songs. But a great darkness fell upon Harry Lauder a few weeks ago. As he left the theater one night he received a message that his only son had been killed at the front in France. It was a crushing blow, after which Lauder could never be the same again. For the boy was the idol of his father's heart. But that black hour proved to be the preparation for the dawn of a new light in the Scotch comedian's life. He turned to God for comfort. A few weeks later he was canceling lucrative engagements and going to France with the Y. M. C. A. forces to sing Gospel songs to the soldiers and to bear his witness for Jesus. Commenting on his own experience Lauder said: "When a great sorrow overtakes a man there are three things that he may do. He may sour on life, or he may try to drown his sorrow in drink, or he may turn to God. I have chosen the third path." Would God that all who pass through the night of sorrow might make the same choice and find the same light dawning in their lives.—Selected.



# Young People's Society Topics

John C. Page

## Becoming a Christian

January 6

Acts 26:13-15

Verse 13—"I saw," verse 14—"I heard," verse 15—"I said." This is the usual method of procedure in "becoming a Christian," and also the method operating in most of our spiritual experiences. Genesis 28 and Isaiah 6 afford good illustrations of this method. In Genesis 28 we have the record of Jacob's experience at Bethel. What he saw is related in verse 12; what he heard in verses 13, 14 and 15, and what he said in verses 20, 21 and 22. Again in Isaiah 6:1-8 we find the prophet following a similar course. "I saw the Lord—," Also, "I heard the voice of the Lord saying, whom shall I send and who will go for us? Then said I, Here am I; send me."

Our first and greatest need is to see. "Lord, open his eyes that he may see." And the Lord opened the eyes of the young man and he saw. (2 Kings 6:17.)

Until the time of his conversion Saul of Tarsus did not see. "A blasphemer and a persecutor, and injurious. . . . I did it ignorantly in unbelief" (1 Tim. 1:13). Years afterward he wrote of the unconverted as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). That's the point—"blindness of heart"—having intellectual perception but no heart vision. This describes the condition of thousands, mentally convinced, but not heartily converted. If our gospel be veiled, it is veiled to them that are lost, in whom the god of this world hath blinded the minds of them that believe not (2 Cor. 4:3, 4).

Yes, our first great need is to see. "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else."

"There is life for a look at the crucified One. There is life at this moment for thee."

"Looking unto Jesus" we shall hear Him say, "Thy sins are forgiven thee, go in peace." "Being justified by faith we have peace with God through our Lord Jesus Christ." Then shall we say with meaning and with meekness, "Lord." To thus say that makes one a Christian, for "no man can say Jesus is Lord but by the Holy Spirit."

This is a good time to become a Christian. Say "Jesus is Lord;" confess His lordship over your life. He died that He might become

Lord, your Lord, owner and possessor for evermore. "If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thine heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9, 10).

## Reaching Upward

January 13

Psalms 63:1-8

After the human soul has registered its decision and said, "O God, thou art my God," then the emptiness of worldly things becomes obvious, and God Himself becomes the soul's quest. "My soul thirsteth for thee, my flesh longeth for thee." As the plant reaches up for light, so the redeemed—those planted of God, reach up for Him.

"What is the Lord Jesus Christ to you," asked a visitor of the poet Tennyson, as they walked together in the garden. There was no immediate reply. Later as they came to a beautiful rose the poet said, "What the sun is to that rose, so is Christ to my life."

Our Scripture lesson discloses the principles that control the life in its "reaching upward" for God. After the declaration "Thou art my God," there is determination, "early will I seek Thee." God is to be sought after. He is the rewarder of them that diligently seek Him (Heb. 11:6). This determination is born of desire—"My soul thirsteth for thee," and in verse 8—"My soul followeth hard after thee." The seeker is dependent upon the grace of God for "Thy right hand upholdeth me."

This desire and determination is quickened first by a proper sense of values—"Thy loving kindness is better than life." Then the desire is intensified by the remembrance of the past, by meditation of the present, and by expectation of the future. "Thou hast been my help." "I remember thee," "I meditate on thee," "My soul shall be satisfied."

An increasing knowledge of God is necessary if our aspirations and yearnings are to be delivered from vagueness and unreality. The soul must see something to lay hold of or it will not reach upwards. Intelligent Bible study sets before us something definite which faith can lay hold of. Faith grasps this, and spiritual experience is kept fresh, fragrant and fruitful. The life is lived in the power of eternal verities. Faith is a confidence of things hoped for, a conviction of things not yet seen. And without faith it is impossible to please God. The heart of the matter is

here—maintain faith, and the life of “reaching upwards” will be the logical sequence.

### Reaching Outward

January 20  
Gal. 6:1-10

“Though you and I are very little beings, we must not rest satisfied until our influence is felt in the remotest corner of this ruined world.” Thus spoke Samuel J. Mills, a young man who “made good.”

The Scripture lesson bids us bear “one another’s burdens,” it warns us against getting “weary in well doing;” it directs us to “do good unto all men,” and promises a harvest in due season to them that persevere and faint not. In brief, it encourages us to reach outward. But all of this is addressed to “ye which are spiritual” (v. 1). It is assumed that those who are directed to reach outward for the help of others, have already learned to reach upwards for the help which is of God.

“Lord strengthen me that while I stand  
Firm on the Rock and strong in Thee,  
I may stretch out a helping hand  
To wrestlers with a troubled sea.”

This is always God’s order. Look at the tenth chapter of Hebrews, verses 22-24. Here in a threefold exhortation you will find this order clearly marked out. First, “Let us draw near.” This is not an arbitrary command, but an inward necessity. Then let us hold fast. Following this and growing out of it—“Let us consider one another;” that is, let us reach outward to others. Until we have learned “to draw near,” we have nothing worth while to give to others. We touch others for their good when we most touch God for our own good. The quality of an act usually determines its value.

The wounds I might have healed,  
The human sorrow and smart,  
And yet it was never in my soul  
To play so ill a part.  
But evil is wrought by want of thought  
As well as want of heart.

Under the divine touch which comes from reaching upward, thoughtfulness and tenderness prevail in the work of reaching outward. “Ye shall be my witnesses,” reaching out to the weak and giving them strength, reaching out to the perishing and rescuing them, reaching out to the poor and providing for them, and reaching out to the benighted in regions beyond and going to them with the gospel of life.

What outside work is our society doing and what work it might do, would be worthy of careful discussion at this meeting. Are we touching the life of the church and the life of the community, or have we only a name to live?

### Christian Endeavor Goals and How to Reach Them

January 27  
Romans 12:1-13

Can we not find in this Scripture lesson the goals of Christian Endeavor?

The New Testament calls upon Christians to make three sacrifices:

1. Of their persons—Romans 12:1.
2. Of their purses—Hebrews 13:16.
3. Of their praises—Hebrews 13:15.

First, there is something about sacrifice—the presentation of ourselves to God as a living sacrifice. To do this we must know of the mercies of God as portrayed in the preceding chapters. See especially 3:21-26, 5:1-11, 6:23, 8:28-37. These mercies, when known, constrain the believer to present himself unto God, a living sacrifice. This is the first of the goals of Christian Endeavor.

The second goal of Christian Endeavor as found in this lesson, is service. Having gifts differing according to the grace that is given to us, let us make use of them. Luke 19:12, 13 fits in here. A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered unto them ten pounds and said unto them, “Occupy till I come.” Our Lord relies upon us to occupy until He returns; to do business for Him; in other words, to serve. Do your own work; fill your own place; exercise your own gifts. Be dependable, count one at least. “I am only one, but I am one. I cannot do everything, but I can do something; what I can do I ought to do, and by the grace of God I will.” This is a worthy goal for every Christian Endeavorer. Service consists largely in serving one another. As the members of the human body are mutually dependent, so are Christians who form the one Body of Christ.

The third goal here mentioned pertains to the quality or spirit of service. Some service is unacceptable or even offensive, because of the spirit in which it is done. If you are gifted, do not attempt to use your gifts with an air of superiority. “What hast thou that thou didst not receive?” In this matter of gifts and mutual service “let every one think of himself soberly.” Let others think highly of you, think humbly of yourself. Happy is he who attains this goal.

The grace of humility gives peculiar and special charm to those who serve in any capacity. There is no merit in the possession of a gift, there must be no sense of superiority in its use or ministry. “Learn of me,” said the Master, “for I am meek and lowly of heart.”

Here then are three goals of Christian Endeavor—sacrifice, service, soberness.

# Sunday-School Department

## Exposition of the International Lessons

By P. B. Fitzwater

January 13

### The Divine Servant Begins His Work

Mark 1:12-20

Golden Text:—"Repent ye, and believe the gospel." Mark 1:15.

#### I. The Servant in Conflict With the Devil (vv. 12,13).

In this account four noteworthy things emerge verses to describe the temptation of Christ. In this account four note-worthy things emerge for consideration.

##### 1. "The Spirit Driveth Him."

This shows how really Christ was under the control of the Spirit. "Driveth" is the same Greek word which is used in connection with Christ casting out devils (see 1:34,39). A Spirit-possessed man bears the same relation to the Spirit that a demon-possessed man does to the demon; namely: his heart and will are under His control.

##### 2. "He Was in the Wilderness Forty Days Tempted by Satan."

Not that he was there fasting forty days, and then tempted; but that the struggle with the devil lasted forty days.

##### 3. "He Was With the Wild Beasts."

Added to the terrific struggle with the devil was the horror of the wild beasts. The clear implication is that He not only overcame the devil, but had dominion over the wild beasts also.

##### 4. "The Angels Ministered Unto Him."

These superhuman messengers doubtless ministered to Him all through the forty days. Indeed, they are His unseen helpers all through His ministry, and emerge to sight at the empty tomb.

#### II. The Servant Preaching (vv. 14, 15).

Jesus does not first present Himself as a miracle worker but as a preacher, a bearer of a message. Miracles were but the credentials of the messenger.

##### 1. Where He Preached—In Galilee (v:14)

Galilee was particularly His own country. His ministry there was some distance removed from Jerusalem where less opposition would likely be manifest.

##### 2. What He Preached—The Gospel of the Kingdom of God (v. 14).

Since "Gospel" means good news, the essential content of His message was that God had sent Him to announce the good news of

the near approach of the Kingdom of God, or the rule of God upon the earth. He does not go into an explanation as to the meaning of the Kingdom, as they knew that He meant the Kingdom predicted by the prophets, the rule of peace and blessedness which we have in mind when we say: "Thy Kingdom come. Thy will be done in earth as it is in heaven." It is sometimes called the Kingdom of Christ, because it can only be realized when Christ personally reigns upon earth. Again, it is called the Kingdom of Heaven, for it is heavenly in its origin and character.

##### 3. What He Demanded—"Repent and Believe the Gospel" (v. 15).

He showed that the way to get ready for the coming of the Kingdom is to repent and believe the gospel of Christ's death for sin, and His coming for the administration of affairs in righteousness upon the earth. Those who repent and receive Him will have a place in the Kingdom.

#### III. The Servant Calling His Associates (vv. 16-20).

He knew that His ministry would be short, so He called to definite fellowship some who could continue the work after He was gone.

##### 1. Whom He Called—Simon, Andrew, James and John.

This was not their first acquaintance with Jesus. Andrew had before found Jesus and led Simon to Him. They all were actively engaged in business. Jesus always calls busy men to do His work.

##### 2. For What They Were Called—To Be Fishers of Men.

This high privilege of leading lost men to the Saviour was to be theirs. God's usual method is to call men from some task which has peculiarly fitted them to do the particular work at hand.

##### 3. From What Called—Business and Family Connections.

Andrew and Simon left their nets and business. James and John left their father and his servants. The call of God involves sacrifice and separation.

##### 4. Their Obedience.

They straightway responded to the call. They did what the Master commanded at its full cost. It was infinitely better to leave nets and fathers, and gain the conspicuous place among the immortal names of the apostles.

**January 20**  
**The Servant of God at Work**  
**Mark 1:21-34**

Golden Text:—"I must work the works of him that sent me, while it is day." John 9:4.

The purpose of Mark in this section is to show Christ the Servant bearing the divine message, and clothed with the power to perform a saving work. Coupled with the superhuman strength is the unwearied sympathy giving itself out in helpful and saving service.

**I. The Mighty Servant Teaching With Authority (vv. 21, 22).**

**1. Place—Synagogue in Capernaum.**

To this place, He, with the four disciples, repaired "straightway" upon His entrance into the village. He availed Himself of the regular channel of instruction. Many abuses were in connection with the synagogue, but He chose to associate the new with the old order.

**2. Time—Sabbath Day.**

His faithfulness in observing the Sabbath brought Him to the place where the people assembled to worship and to hear the Scriptures expounded. He came not to destroy but to fulfill the law, even of the Sabbath. Disregard of established order is no sign of one's being sent of God, but the reverse.

**3. The Impression—Astonishment.**

Two things about His teaching profoundly impressed His hearers.

(1) The substance of His message. (2) The authority of its deliverance. The scribes, the professional teachers of the law, merely quoted the authorities; but Jesus, with first-hand knowledge, set forth the truth with the enthusiasm of freshness and personal conviction. This distinction was quickly detected by those who heard Him.

**II. The Mighty Servant Conquering Demons (vv. 23-28).**

**1. The Outcry of the Demon-Possessed Man (v. 23).**

Perhaps He interrupted Jesus while He was teaching. When the power of God is manifested, there is bound to be an outcry of the evil spirits.

**2. The Demon's Confession (v. 24).**

"Thou art the Holy One of God." The one whose chief business was to waste and destroy human life, who was in such miserable state as to desire to have nothing to do with Christ, was forced to confess Him as the Holy One. So powerful is Christ that the demons are forced to confess His holiness.

**3. Christ's Attitude Towards Him (v. 25).**

He asked and accepted no testimony from him, but sternly rebuked and cast out the foul spirit. He not only is Himself pure, but is able to deliver others from impurity. Christ wants confession only from pure lips.

**4. The Obedience of the Demon (v. 26).**

The spirit was reluctant to leave, and malicious to the end, for he tore the man whom he had to leave. He had to acknowl-

edge his defeat, and with a howling rage went out.

**5. The Impression Made Upon the People (vv. 27, 28).**

They were startled by two things. (1) The new doctrine which He brought. (2) The authority over demons.

This news spread rapidly over the district about Galilee.

**III. The Mighty Servant Heals of the Fever (vv. 29-31).**

This act shows His tenderness. The scene lies in the home of one of the disciples. He went home with Simon and Andrew. They told Him of the condition of Peter's mother-in-law. He came at once and lifted her up, and the fever departed. She immediately ministered to Him. The hand of the omnipotent Servant was ready to tenderly heal His own.

**IV. The Mighty Servant Ministering to the Many (vv. 32-34).**

Though the day was strenuous in its labors, He came unwearied "even when the sun did set," to meet the needs of the multitudes who had gathered from all parts of the city. He healed many of diseases, cast out many demons, but would not allow the demons to speak. They knew Him, but the poor blind people did not.

**January 27**  
**The Divine Servant Forgiving Sins**  
**Mark 2:1-12**

Golden Text:—"The Son of man hath power on earth to forgive sins." Mark 2:10.

**I. Jesus Preaching (vv. 1, 2).**

**1. The Surging Crowd (vv. 1, 2).**

The crowd was gathered about the house where Jesus was stopping. The house may have been the home of Peter, where He had healed his wife's mother of a fever. As soon as it was noised about that Jesus was in the house, the multitudes gathered.

**2. What Jesus Preached Unto Them (v. 2).**

He preached unto them the Word. He always preached the Word before he wrought miracles, for, to make known the will of God is His supreme mission. The people came partly out of curiosity and partly to be healed. He gave them that which they needed, regardless of the motive which actuated their coming.

**II. Jesus Forgives Sins (vv. 3-5).**

The man was suffering from the dread disease of palsy, but this dread disease was only typical of a more deadly one with which he was afflicted—sin. This mighty miracle wrought by Jesus in confirmation of His message was vitally connected with faith

**Note**

**1. Faith Coming to Jesus (v. 3).**

The palsied man and the four friends who carried him were actuated by faith.

**2. Faith Overcoming Difficulties (v. 4).**

Though prevented by the crowd from coming into the presence of Jesus, they ascended the outer stairway and let the man down through the roof into the presence of Jesus. They disregarded conventionalities, knowing that the all important thing was to go to the Lord with their need.

### 3. Faith Rewarded (v. 5).

No word was uttered either by the paralytic or his bearers. None needed, their act was enough. The paralytic got more than he expected. He desired healing of the body. He got that plus forgiveness of sins, the healing of the soul.

## III. Jesus Answering the Scribes (vv. 6-9).

### 1. Their objections.

(1). "Why does He thus speak?" (2). "Who can forgive sins?"

They were right in their reasonings that only God can forgive sins, but they were wrong in esteeming Him less than God.

### 2. Jesus Answer.

In this He shows divine knowledge. He knew their inner thoughts and reasonings and gave them a test of His deity. "Thy sins be forgiven thee," or "Arise, and take up thy bed, and walk." He was willing that His power in the invisible realm should be tested by His power in the visible.

## IV. Jesus Healing the Paralytic (vv. 10-12).

### 1. He Did it By Speaking the Word.

Christ's words are enough. This poor man was helpless and of himself unable to move, but when Christ commands He gives the strength to obey.

### 2. Obedience of the Man (v. 12).

The cure was immediate. The poor helpless man walked away with his bed upon his shoulder. At the words of Christ disease and death flee away.

3. The People Were Amazed and Glorified God, Saying, "We Never Saw It on This Fashion."

## February 3

### The Divine Servant Is Lord of the Sabbath Mark 2:23-3:6

Golden Text:—"The Son of man is Lord also of the sabbath." Mark 2:28.

The mingling of Jesus with publicans and sinners, and His disregard of the law of the Pharisees regarding fasting, aroused opposition. But when He exposed their erroneous teaching regarding the Sabbath their hatred became most bitter.

### I. The Disciples Plucking Ears of Corn (2:23-28).

#### 1. The Charge Made Against the Disciples (vv. 23, 24).

Perhaps they were on their way to the synagogue to worship when they plucked the ears of corn. For this act the Pharisees accused them of lawlessness.

#### 2. Jesus Defends Them Against the Charge (vv. 25-28).

(1) He cites a precedent (vv. 25, 26). The very law which they charged the disciples with breaking recorded the fact that David, the great king of Israel, had gone into the House of God and eaten the bread which only should be eaten by the priests. The higher law of human need warranted David's breaking the law in this case, and his action had met the approval of the people of his time and the succeeding generations. (2) He shows the nature of the Sabbath law (v. 27). It was made for man, and when man's good is subserved by breaking it, it is permissible to do so. The laws of honesty, truth, purity, and love differ from the law of the Sabbath, and there is no circumstance under which they may be broken with impunity. The Sabbath should not be man's cruel master, but his helpful servant. (3) Jesus is Lord of the Sabbath (v. 28). It was He who instituted it when creation was finished; therefore, He had a right to use it as it pleased Him for man's good.

### II. Jesus Healing the Withered Hand (3:1-6).

#### 1. Place—The Synagogue (v. 1).

Jesus' example shows what He did on the Sabbath. He went to the place of worship. Entering into the worship of God is more important than a selfish observance of forms and ceremonies. The presence of a man with a withered hand gave Jesus an opportunity to administer a rebuke to the Pharisees.

#### 2. The Pharisees Watching (v. 2).

They knew that Jesus would be interested in this helpless man. They surmised that some work would have to be performed to heal him. The motive which actuated their watching was evil.

#### 3. The Man Made an Example (v. 3).

Jesus wanted the case to be open to all, so he commanded the man to stand forth where all could see him.

#### 4. The Questions Asked (v. 4).

"Is it lawful to do good on the sabbath days, or to do evil, to save life or to kill?" He made the issue clear. He plainly showed them that to fail to do good, to show works of mercy, to save life, is to be guilty of wrongdoing, even of murder. The obligation to show mercy and to save life is universal.

#### 5. The Man Healed (v. 5).

Christ healed him by speaking the word, so they could not accuse Him. Their hardness of heart grieved and angered Him.

#### 6. The Result (vv. 4, 6).

The Pharisees were silenced. There was no ground upon which to accuse Him; but since their hearts were bent upon His destruction, they sought how they might put Him to death.



## Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

January 6

John Prepares the Way for Jesus

Mark 1:1-11

"The beginning of the gospel of Jesus Christ" (v. 1). The Gospel according to Mark begins with the introduction of Jesus Christ to His public ministry. Nothing is said about His pre-existence as the eternal Word. No mention is made of the incarnation, and the heavenly light and angel song over Bethlehem. He is introduced as a candidate for John's baptism at the Jordan. All this does not mean that the details of pre-existence and birth given in the other gospels are not important. A man might be saved by believing on Christ through what he learns in the Gospel by Mark, but some of the great questions concerning the personality of Christ find answer only as the other Gospels are known and believed.

"As it is written in the prophets" (v. 2). The whole career of Christ as Redeemer is foretold in Old Testament prophecy. There are prophecies concerning His humanity, His divinity, His lineage, His forerunner, His birth, His offices as Prophet, Priest and King, His humiliation, His crucifixion and death, His resurrection, and glorious coming and reign. No subject of study is more interesting than the verification of Old Testament prophecy by New Testament history.

"Prepare ye the way of the Lord" (v. 3). Bible prophecy has both an initial and culminating fulfilment. The words of Malachi 3:1 had a fulfilment in John Baptist, but there are other parts of that chapter which were not fulfilled at Christ's first coming. The culminating fulfilment will take place on His return for world judgment and reign of righteousness. This recognition of an initial and culminating fulfilment of prophecy is essential to the understanding of prophetic Scripture.

"John came who baptized in the wilderness" (v. 4). John came because he was sent (John 1:6). The man who moves because of divine initiative always has a saving mission for the world. All great reformers have been God-sent men.

"There went out unto him all the land of Judea" (v. 5). Religion will ever remain a supreme object of thought. Men are sinners and they know it. Judgment must follow sin as surely as harvest comes from sowing. The honest, fearless call of God's messenger con-

fronting men with their need will always attract attention and lead some to repentance.

"John was clothed with camel's hair" (v. 6). John's ordination was by God only. He had a priestly ancestry, and was therefore in the line of authorized gospel teachers. With his simple wardrobe and menu of food he needed no congregational support or grant from a Board of Home Missions. All gospel messengers cannot dress as did John, or find their food in the desert, but they should have his freedom and plainness of speech.

"There cometh after me he that is mightier" (v. 7). John was the introducer of Jesus. He had no wish save to get men to know the coming Saviour. When Jesus began His ministry, John withdrew, saying: "He must increase, but I must decrease." That the world may be introduced to the mighty Christ should be the Christian's highest ambition.

"He shall baptize you in the Holy Spirit" (v. 8). Water baptism has its place in Christian work and experience. It is a proper symbol to indicate the believer's acceptance of the cleansing power of God, but the baptism of the Holy Spirit is the all-important thing in the Christian life. The Holy Spirit is God. It is His mission to bring the life of God to the soul, and to unite man in a holy fellowship with both the Father and the Son.

"Jesus came from Nazareth of Galilee, and was baptized" (v. 9). Our Lord submitted to the rite of baptism that He might fulfill all righteousness (Matt. 3:14, 15). In His union with humanity He took every step that His followers are to take in the way of obedience and service.

"He saw the heavens rent asunder and the Spirit" (v. 10). John saw the heavens opened and the descending form of the Spirit. This was God's credential of Jesus to His forerunner (John 1:32-34).

"And a voice came out of the heavens" (v. 11). Jesus also needed the testimony of the Father to His sonship in His earthly state. God spoke to His Son, yet for the information of humanity, when He said: "Thou art my beloved Son, in thee I am well pleased."

January 13

Jesus Begins His Work

Mark 1:12-20

"And straightway the Spirit driveth Him forth" (v. 12). The whole course of our Saviour's ministry was under the control of the Holy Spirit. By Him He was anointed for service, and by Him guided in every act of ministry. This is taught in His words: "If I

by the Spirit of God cast out demons." Jesus lived as He expects His followers to live—led, guided, and empowered by the Holy Spirit.

**"He was in the wilderness forty days tempted" (v. 13).** The first thing that Jesus had to do was to show Himself successful where the first Adam had failed. Milton was so impressed by this fact that his poem "Paradise Regained" centers in the wilderness temptation and our Lord's triumph there. This verse should be studied in connection with the record of the other Gospels. The personality of Satan and the methods of Satan are clearly set forth. His methods are practically a repetition of the Eden temptation.

**"He was with the wild beasts; and the angels ministered unto him" (v. 13).** We would faintly know the details of the wilderness experience, how Jesus looked and acted, how the wild beasts were tamed at His presence, and in what manner the angels ministered. Surely they brought Him food after the agonizing fast and triumphant dealing with the prince of darkness. It is well to ask ourselves how truly we believe in all that is here mentioned. Some people admit the reality of wild beasts roaming in a desert, but have no place in their creeds for either a tempting Satan or ministering angels. The great factual background of the gospel is unreal to many professing Christians. Let us believe all the Book.

**"Now after John was delivered up" (v. 14).** John fell a victim to the persecuting power of Herod, but his mission was not a failure; he had introduced Christ. Some people may feel that to have been a success John should have baptized the whole world, but God had a definite work for him as a forerunner. Some people feel that the work of the Holy Spirit will be a failure in the present age of grace unless all men are gathered into an organized church; but the Bible makes it plain that the Holy Spirit shall have met God's program when He gathers from the Gentiles a people, and prepares for the golden age of Christ's return. In proof see the minutes of the first General Assembly or Council of the Apostolic Church (Acts 15:13-18).

**"The kingdom of God is at hand" (v. 15).** Jesus opened His ministry with the same message that John had given: "The kingdom of God is at hand; repent ye and believe in the gospel." The ministry of Jesus proved His announcement. The kingdom of God started with the mission of Christ. All the works of Satan fell before Him. Diseases were cured, death was vanquished, the hungry were furnished provisions. The twelve disciples and then the seventy went forth doing Christ's work, and widening the circle of kingdom influence. All that would have been necessary

to bring in the kingdom was the widening of the activity begun by Christ. The kingdom program, however, was, humanly speaking, interrupted. The world did not want a king of righteousness, so Jesus was thorn-crowned and nailed to the cross. This was in the divine plan as truly as ever it was God's plan that Israel should have forty years in the wilderness. Still God did offer to lead Israel directly to Canaan, and God did offer the kingdom to Israel and the world at the first advent of our Lord. The kingdom age was postponed by the rejection of Christ as truly as was Israel's entrance into Canaan postponed by the faithless report of the ten spies and the unbelief of the people. There are philosophical difficulties in reconciling the above facts, but facts remain in spite of philosophy.

**"As he walked . . . he saw" (v. 16).** Jesus was an observer of character, and doubtless saw in Simon and Andrew those qualities of leadership that would fit them to be His apostles. The servant of Abraham, in praying for a sign concerning the future wife of Isaac, mentioned details of action which would be the index of true womanly character (Gen. 24:12-14).

**"Come ye after me, and I will make you to become fishers of men" (v. 17).** Christ is ever calling men to higher things. To fish for men is better than to prepare for an earthly market. To give for missions so that our gifts shall find the bank of heaven bearing the image and superscription of Christ, is better than hoarding for earthly gain.

**"Straightway they left the nets, and followed Him" (v. 18).** Christ's call demands prompt and cheerful obedience and the renunciation of anything that would stand in the way of following Him. It was small sacrifice to leave boats and nets, and to receive in return abiding fellowship with Christ.

**"And going on a little further" (v. 19).** Christ's work is progressive. He is ever issuing new calls. He may be calling some who read these lines to special service.

**"And they left . . . and went after him" (v. 20).** Peter and Andrew, James and John all made sacrifices to follow Jesus, but what a reward! Had they failed to heed, they would have died as humble fishermen, and their names would have been lost to history. Today cathedrals and brotherhoods bear their names, while they shall in the future have thrones with Christ.

January 20  
Jesus at Work  
Mark 1:21-34

**"On the Sabbath day He entered into the synagogue" (v. 21.)** Jesus kept the Sabbath. The Sabbath is not merely a Jewish institu-

tion. "The Sabbath was made for man." The first man had it, and the last man will need it. At first the Sabbath as an institution served to commemorate the completed work of creation (Ex. 20:11). After the deliverance from Egypt the Sabbath had the new significance of commemorating deliverance from bondage (Deut. 6:15). After the resurrection of Christ the New Testament Sabbath is the memorial of redemption. A change from the seventh day to the first day is suggested by the literal rendering of Matthew 28:1: "Now late on the Sabbath as it began to dawn toward the first of the Sabbaths."

**"They were astonished at his teaching" (v. 22).** The self assertion and divine independence of Jesus startled the multitude. The scribes, as public teachers, were ever quoting the rabbis and giving human authority for their opinions. Jesus quoted directly from the Old Testament Scriptures, and yet with a divine accent on His own words. If we accept our Lord's estimate of Himself, He is indeed the manifestation of the Father.

**"There was in their synagogue a man with an unclean spirit" (v. 23).** Tardy science has at last discerned that physical diseases are largely caused by the presence of forms of life antagonistic to true life in the bodily organism. Revelation has from the first made it plain that many forms of spiritual illness are caused by the presence of demoniacal forms of life. Some of these bear the title of "unclean spirits."

**"I know thee who thou art" (v. 24).** The demons recognized Christ, and knew Him as their coming judge. Such belief, however, was not saving since it embraced only intellectual power. They knew but feared, and did not make moral surrender. The belief that saves is of the heart, including intellect, emotion and will.

**"Jesus rebuked him, saying . . . come out of him" (v. 25).** It is probable that if Jesus were to walk through the wards of our great insane asylums hundreds would cry out, indicating their possession by demoniacal powers. If some Christian with the faith of a Peter or Paul were to utter words of command in the name of Jesus, the wonders of apostolic times might be repeated.

**"The report of him went out everywhere" (v. 28).** The power of Jesus is advertised by His works. Christianity spread rapidly in apostolic times because things were being done. It should ever be so. The church where Christ is not working cannot challenge the attention of its neighborhood.

**"Out of the synagogue . . . into the house of Simon and Andrew" (v. 29).** The path between the church and the home should be a well beaten one. The synagogue and

the home were important Jewish institutions, and both were religious. The church and the home are equally important, and should be equally sacred to God.

**"Simon's wife's mother lay sick" (v. 30).** Sickness is the great scourge of human joy. Into every home there comes the dread visitor of disease. Jesus was the healer long ago, and there should be a larger faith in His healing power today. When He returns to this earth, "sorrow and sighing shall flee away."

**"And all the city was gathered together" (v. 33).** The multitudes gathered around Jesus because He met their needs. Why should there not be a universal gathering to Christ now since every need of life is covered by His promises? Why should there not be an eager expectancy and gladness concerning His promised return? Why should modern Christendom be so set on saving the world through a system when the gospel promise concerns a "Saviour?"

January 27

Jesus Forgiving Sin

Mark 2:1-12

**"And when He entered again into Capernaum" (v. 1).** Capernaum was a much favored city because of Christ's frequent visits, yet concerning it our Lord said: "And thou Capernaum shalt thou be exalted unto heaven? Thou shalt go down into Hades: For if the mighty works had been done in Sodom which were done in thee, it would have remained until this day."

**"And many were gathered . . . and he spake the word unto them" (v. 2).** The crowds were drawn to Jesus, not simply by His gracious works, but by His gracious words. Teaching the truth rather than working miracles was the supreme mission of Christ. In the list of spiritual gifts bestowed upon the church the gifts of healing and workings of miracles are not given preeminence, while the use of divers kinds of tongues seems among the lesser gifts and unworthy the emphasis accorded by many today (1 Cor. 12:4-11).

**"A man sick of the palsy, borne of four" (v. 3).** A man sick of the palsy could not come to Christ, but he could be carried by others. Even one man could not carry him. Four seemed to be needed. What wonders in the way of conversions might occur in all our churches if so many as four earnest Christians could take hold with prayer of faith upon each sin-palsied soul.

**"They uncovered the roof where he was" (v. 4).** Sometimes the unconventional thing must be done. It was a radical movement to carry the sick man to the roof, and after breaking through to let him swing down in

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front of the minister, but it was better to do that than to have him miss his healing. A young man took his unsaved mother to a Billy Sunday meeting in Philadelphia. The only seat visible was an usher's reserved seat near the rostrum. The young man placed his mother in it. The order came that she must move, and it was insistent. But the young man was bound that his mother must have a chance of being saved, so rising, he said with a loud voice: "Will all the Christian people within sound of my voice pray that my unsaved mother may keep this seat to hear the gospel?" There must have been prayer, for the ushers fled, and the woman was saved.

**"Son, thy sins are forgiven" (v. 5).** Jesus deals with the deepest needs first. It is probable that the man's locomotor ataxia was the result of sin, so what he first needed was forgiveness. Without spiritual healing, bodily healing would only permit the taking up of the old career of evil.

**"Who can forgive sins but one, even God?" (vv. 6, 7).** The scribes did some good reasoning in their hearts when they asked: "Why doth this man thus speak?" But they reached a wrong conclusion when they said: "He blasphemeth." Christ could forgive sins because He was God.

**"Which is easier to say . . . thy sins are forgiven or, Arise" (vv. 8-11).** Jesus through divine omniscience knew the thoughts of His audience. He aided them in their thinking by asking a question. Surely He had said the easier thing to the sick of the palsy when He said: "Thy sins are forgiven," for no one could test the fulfillment of the promise; but when He said: "Arise and take up thy bed and walk," He said the harder thing, and in the act of healing the body demonstrated His power to forgive the sins of the soul.

**"He arose and straightway took up the bed, and went forth" (v. 12).** All of Christ's commands carry with them the promise of power to fulfill. Christ was always bidding men do the naturally impossible as when He said to the man with the withered hand, "Stretch forth thine hand," or to the dead, "Lazarus, come forth." Every command of Christ has with it the promise of power. This is the believer's guaranty in the path of duty.

**"They were all amazed" (v. 12).** Human amazement is always at its highest when God does something in modern life. We are willing to credit Him with power to start world making in an infinite past, and perhaps to have some remote position in the way of supporting the physical forces that work about us; but the thought that the living God should do anything to meet human need now is ever a matter of skepticism. When we have a larger faith we shall see more of God's power.

When the circle of our expectation and faith is widened to correspond with that of God's merciful purpose, He will then have an area for the exercise of His power and the songs which glorify God will be heard in the sanctuary.

February 3

Jesus Lord of the Sabbath

Mark 2:23-3:5

**"He was going on the sabbath day through the grain field" (v. 23).** A limited activity was prescribed by the rabbis in Sabbath observance. A journey must not be too long, and to rub grain heads between the palms of the hands, and to blow out the chaff, was forbidden because it was a form of threshing. The rabbis had encircled the Sabbath with restrictions and formalities until all spiritual freedom was lost.

**"The Pharisees said, Behold" (v. 24).** The religion of some people consists in an orthodoxy which is not vitalized by the personality of God. Law is considered of more value than life. Violations of traditions are with these the most heinous sin. Hands rise in holy horror at the repudiation of a creed while the heart beats with no warmth of love to a Christ.

**"Did ye never read what David did" (vv. 25, 26).** David, when in flight from Saul, asked aid from Abimelech, the priest, and accepted the holy bread of the tabernacle for himself and his associates. It was an uncommon thing to do, but the circumstances were unusual (1 Sam. 21:1-6). Unique circumstances often compel unique actions. If a fire breaks out on the Sabbath, threatening destruction of the home or the city, it should be extinguished on the Sabbath. While ordinary commerce should be avoided on the Lord's Day, the rushing of food to flame and storm-swept Halifax would be a Christian duty.

**"The sabbath was made for man" (v. 27).** Man was made before the Sabbath. The Sabbath was instituted for man's benefit. It was made, however, for the highest good of man. Arguments for the careless observance of the Lord's Day cannot rightly be made from this Scripture passage. Of a boy's coat it can be said: "The coat was made for the boy, and not the boy for the coat." But this would not justify the boy in tearing up the coat to form bases for the ball field. The coat was made for a higher use. The Sabbath was made for a higher use than the ball game, the theater, the trolley ride and the auto excursion. Because man has a spiritual nature, the Sabbath should be used in a spiritual way.

**"The Son of man is Lord even of the sabbath" (v. 28).** Jesus affirmed His deity and oneness with the Father when He said, con-



cerning Sabbath activity: "My Father worketh hitherto, and I work" (John 5:17), and "The son of man is Lord even of the sabbath." Equality with the founder of the Sabbath is here asserted. It is not strange that through the guidance of the Holy Spirit both the apostles and their followers should make the first day of the week, the day of our Lord's resurrection, the Christian Sabbath.

**"And he entered again into the synagogue" (v. 1).** Our Lord had religious habits, and one of these was attendance on the synagogue service on the Sabbath Day. All true, strong lives have habits of activity. Life cannot be left to an extemporaneousness suggested by passing circumstances and transitory emotions.

**"There was there a man who had his hand withered" (v. 1).** Men with withered or palsied hands are still found in worshiping assemblies. The main point of weakness seems to be in lifting the hand toward the contribution plate. Lack of power for any form of practical service seems not uncommon in the modern church.

**"And they watched him . . . that they might accuse him" (v. 2).** Jesus was more the object of accusation than of approval. His audience oft took the attitude of criticism rather than of helpful co-operation. This should have been a time for gathering all men of withered hands.

**"And he saith unto the man . . . Stand forth" (v. 3).** Jesus was not hindered from doing right by hostile conservatism. The man who waits for the approval of all on-lookers before taking a progressive step in Christian service, will never move.

**"Is it lawful . . . but they held their peace" (v. 4).** The Pharisees refused intelligent discussion of our Lord's healing activity. They approached the subject with sealed minds. It is because of this that gospel progress in all lines is so slow. Many professing Christians stop thinking when they have reached a certain age. Truth is boundless, yet many feel that a traditional theology holds it all or that in some confession of faith the last word has been said concerning God and His grace.

**"And when he had looked round on them with anger, being grieved" (v. 5).** Our Lord revealed both a true divinity and humanity in His manifestation of righteous indignation at the effort of men to harden their own hearts. True living for the Christian does not mean an everlasting serenity. There are occasions that demand the uprising of the soul in a righteous anger, and the seizing of cleansing rods for the purification of some temple of truth.

**"Stretch forth thy hand . . . and he stretched it forth" (v. 5).** Christ's commands and Christ's power co-ordinate. "I did it and He did it," was the brief way of stating the process of salvation by a man who was told that if he prayed to God, God would save him. Let us listen for the voice of Christ. "Whatsoever he saith unto you, do it."

### THE PRESENT CRISIS

In its issue of November 3, the "Christian World," of London, printed the following manifesto which has stirred the Christian world as nothing else has done in many years:

The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement:

#### The Significance of the Hour

1. That the present crisis points towards the close of the Times of the Gentiles.
2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.
3. That the completed church will be translated to be "forever with the Lord."
4. That Israel will be restored to its own land in unbelief, and afterward converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the second coming of the Lord, because all nations will then be subject to His rule.
6. That under the reign of Christ, there will be a further great effusion of the Holy Spirit upon all flesh.
7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

G. Campbell Morgan, F. S. Webster,  
A. C. Dixon, Dinsdale T. Young,  
W. Fuller Gooch, Alfred Bird,  
J. Stuart Holden, J. S. Harrison,  
H. W. Webb-Peploe, F. B. Meyer.

Mormonism has started a new drive in favor of polygamy. The Mormon leaders believe that this time of world strife, when men are being killed in multitudes, is an opportune moment for them to seek to resuscitate, or rather, to extend its teaching and practice.

To this end a series of articles from the pen of Susan Young Gates, the most notorious of women advocates of polygamy, daughter of Brigham Young, former head of the Mormon church, has been appearing in large metropolitan dailies of late. These articles seek to idealize polygamy and to give it religious sanction.



## For Sermon and Scrap Book

### THE WHOLE DUTY OF MAN

2 Tim., 2:15.

1. Man's Duty to God.  
"Study to show thyself approved unto God."
2. Man's Duty to Himself.  
"A workman that needeth not to be ashamed."
3. Man's Duty to Others.  
"Rightly dividing the word of truth."  
—A. T. June.

### FOR THE NEW YEAR

"A great door and effectual is opened . . . and there are many adversaries."—1 Cor. 16:9. Throughout life we never get away from the fascination of new and strange things. While every new thing brings its own peculiar pleasure, it is not without its accompanying peril. The desire for the new is good, if rightly controlled—since it keeps men hopeful, and saves life from monotony. God Himself has made provision for the gratification of this desire in the infinite variety of nature and in the ever new developments which are taking place in the realm of science.

A new year has a peculiar charm. It represents unexplored territory, fresh experiences, and a new outlook. There is opened to us at the beginning of a year:

- I. A Door of New Hope.
  1. For the discouraged.
  2. For the despondent.
  3. For the defeated.
- II. A Door of New Opportunities.
  1. For the church.
  2. For the individual.
  3. For self-improvement.
  4. For service.
- III. A Door of New Perils.
  1. Fearfulness.
  2. Temptations.
  3. Difficulties.

—“Homiletic Review.”

### “THE END OF THE LORD”

James 5:2.

The end which the Lord had in view in dealing with Job as He did was to end Job of himself. To get rid of the bad self of the life of sin is good, but to have the good self of holiness supplanted by the Holy One taking possession is better. This is the meaning of “the end of the Lord.”

1. We must not interpret God by His providence.

Very often in God's providence, in the things which He allows, there are seeming contradictions. If we look at the present and the things which are seen, our faith will be paralyzed, our love will be pulverized, and our hope will be dimmed; but if we look to the Lord and place our case in His hands, He will bring light out of the darkness and joy out of the sorrow.

2. The Lord will often permit Satan to hinder us, that the Lord may help us.

“Satan hindered me,” says the apostle in one place, but in another he says, “The Lord stood with me” (1 Thess. 2:18; 2 Tim. 4:17). Satan tempts us to sin as he did Christ, but his temptation is an opportunity to get a victory over him. When the Lord allows the enemy to sift us, as He did Peter, our dire need calls forth His prayers for us, and His timely petition obtains the timely aid.

3. Let us find in the thing that seems to be a curse, a greater blessing, which cannot be found anywhere else.

There is life and honey in every carcass of death and danger (Judg. 14:8), there is a bow of promise in every dark cloud of providence (Gen. 9:13). Out of weakness we are still made strong. He giveth songs in the night, and but for the night we should not have the songs to sing.

4. Whenever things are darksome and darkening, let us contemplate the darkness of the Cross, and then and there we shall see light.

What a glorious success has come from that seeming defeat, and what a resplendent light comes from that awful darkness! His death seemed to end in a felon's doom, but in reality it was the beginning of a beneficent dawn. Verily the Cross focuses us in one common center fuses us in one eternal love, fires us in a mutual interest in each other, and flames us in ardent service for all men.

“The end of the Lord” means the end He has in view. If the vessel while in the moulding hands of the Potter and the fixing fire of the furnace could speak, it might say, “I cannot see the use of all this process and pain”; but it would understand when, as a beautiful vase, it adorned the room in which it was placed. So we need to look at the end the Lord has in view in all His permissions and His processes, and not at the process to that end.

—F. E. Marsh.

Our business as Christians is to serve the Lord in every business of life.

—Mark Guy Pearse.

## A NEW YEAR'S DAY GREETING

Used by a Chicago Pastor.

## THE OLD AND THE NEW

*Every Scribe which is instructed unto the Kingdom of Heaven \* \* \* bringeth forth out of his treasure things new and old.*

—Matt. 13:52

## Treasures That Are Old:

The Lord, our dwelling place in all generations. Ps. 90:1.

The Throne of God—Holiness, Justice, Love. Ps. 93:2.

The Eternal Wisdom—In the Beginning with God. Prov. 8:22; John 1:2.

The Revealed Word of God—Settled forever. Ps. 119:89; 1 Pet. 1:25.

The Works of God—Nature and Providence. Ps. 143:5.

The Landmarks—Boundaries between your rights and mine. Prov. 23:10.

The Paths—Of Rectitude, Of Forgiveness, Of Blessedness. Jer. 6:16.

## Treasures That Are New:

The Covenant Sealed with Blood. Matt. 26:28.  
The Doctrine of Christ—Fresh, Stimulating, Pertinent. Mark 1:27.

The Heart—Given by the Spirit of Christ. Ezek. 11:19; 2 Cor. 5:17.

The Manhood attained through Christ. Eph. 4:24.

The Commandment of Christ—The New Social Organism. John 13:34.

The Song of Praise to the Lamb on the Throne. Ps. 40:3, Rev. 5:9.

The Name which no man knoweth. Rev. 2:17

The New Heaven and the New Earth. Isa. 65:17, Rev. 21:1.

The Home of the Soul—The New Jerusalem. Rev. 21:2.

*He that sat upon the throne said: Behold, I make all things new.*

—Rev. 21:5.

These treasures are one. They go together. The old is the preparation for the new. The new is the outgrowth of the old. To abandon either one is fatal to our hold on the other one.

New conditions, new testings, new opportunities await us in this year of our Lord. —. May Heavenly Wisdom be given to you and to me that we may be so instructed in the Kingdom of Heaven that we shall bring forth out of our treasure things new and old.

Yours in Christ Jesus our Lord.

\* \* \*

The Christian is not ruined by living in the world, which he must needs do while he remains in it, but the world lying in him.—Baxter.

## THE OLD PASTOR

He loved the things that counted best;

He climbed the heights of God;

In every walk he stood the test,

The saintly path he trod.

His was the heart of boundless love,

And his the hand of aid;

He dwelt where men 'mid struggle strove,

And lived just as he prayed.

He sang when skies were dark and drear,

He sang in days of sun;

His was the song of banished fear,

His song the victory won.

He mirrored Christ in word and deed;

He lived to spread his fame;

His was a life that met a need,

A life that made a name.

The lights burn low, our tears to hide;

In grief the hours we spend;

Our hearts are sad, for since he died

The world has lost a friend.

—“Herald and Presbyter.”

APPROPRIATE SCRIPTURE READINGS  
FOR SOLDIERS

A Soldier's Uniform:—Ephesians 6:10-18;

A Sword of the Spirit:—Hebrews 4:12-16;

Bravery for the Battle:—2 Timothy 4:5-8;

Loyalty to the Higher Powers:—Philippians 2:4-15;

The Necessity of Organization:—1 Corinthians 12:12-26;

Obedience to Orders:—Hebrews 13:17-21;

Freedom from Fear:—Matthew 10:28-34;

Purity in Life:—Ephesians 5:5-18;

Gifts in Abundance:—Luke 11:1-13;

Comfort:—1 Peter 4:12-14;

Contentment:—Matthew 6:24-34;

Watchfulness:—1 Thessalonians 5:5-23;

Steadfastness:—James 1:2-17;

Saving the Downtrodden:—Luke 10:25-37;

A Strong Entrenchment:—Matthew 7:24-27;

Efficiency:—Philippians 3:13-21;

Prayer, the Conqueror:—James 5:13-20;

A Victorious Career:—Romans 8:35-39;

Triumph through Suffering:—1 Corinthians 4:9-14;

Preparing for Peace:—Ephesians 4:1-13;

The Unfailing Force:—Mark 12:28-34;

Companionship:—John 14:1-15;

Encouragement in Difficulties:—John 3:16-19.

—“Bible Society Record.”

A preacher who found no one at prayer-meeting began to toll the bell. A dozen folks came running in, and one asked, “Who is dead?” “The church,” replied the preacher as he pulled away at the rope.—Selected.

## BRINGING FORTH FRUIT UNTO GOD

"HEREIN is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John 15:8).

## As It Was

(Acts 4:32-35)

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

"ISRAEL is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty. He shall break down their altars, He shall spoil their images" (Hosea 10:1-2).

## As It Is

And the multitude of them that professed were of hard heart and stony soul, and every one said that all the things which he possessed were his own; and they had all things in fashion. And with great power they gave witness to the attractions of this world and the love of money, and great selfishness was upon them all. And there were many among them that lacked love, for as many as were possessors of lands bought more, and sometimes gave a small part thereof for the public good, so their names were heralded in the newspapers, and distribution of praise was made to every one according as he desired.—Selected.

## THE INTERPRETATION OF THE BIBLE

The Catholic church has the Bible—but they have an infallible (?) pope to interpret it to the people.

The Swendenborg church has the Bible—but they have Mother Ann Lee's book of visions to interpret it.

The Shaker church has the Bible—but they have Mother Ann Lee's book of revelations to interpret it.

The Mormon church has the Bible—but they have "Joe" Smith's book of Mormon to interpret it.

The Christian Science church has the Bible—but they have Mrs. Eddy's book of science and health to interpret it.

The Seventh-Day Adventist church has the Bible—but they have Mrs. White's books of visions to interpret it.

The Bible tells us that the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). Jesus commissioned His church to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). We are not to teach what the pope tells us. Nor what Swendenborg saw in a vision, nor Ann Lee's revelations: not the book of Mormon, nor Mrs. Eddy's "Key to the Scriptures," neither Mrs. White's trances—but, whatsoever Jesus has commanded us.

We are to preach the gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth. We are to preach it with the Holy Ghost sent down from heaven. The Holy Spirit is to fill the preacher; illumine the Word; convict the sinner; lead the justified. All this is to be accomplished through faith. The above-named leaders of religious cults have usurped the place which the Holy Spirit holds in the church, of Jesus Christ. Therefore, they are false prophets setting themselves up as lords over God's heritage.—N. B. Herrell, in "Herald of Holiness."

## ALLEGIANCE

Mr. Jones, of Tallam, in a most powerful sermon, appealed thus to his hearers: "If you are servants of Satan, you ought to stand up for him now publicly. If he has any claim to the allegiance of your souls, you ought to acknowledge him." Then, in his own powerful way, he repeated a prayer to the Evil One "O Prince of Pleasure, thou hast promised us great things, days of joy and merriment: we will serve thee faithfully to the end, and take our chance with thee at the last" Then, looking at his hearers, he said, "Let all who are powers of Satan, say 'Amen.'" But a stillness, as of death, prevailed. Then he turned to the other side, and prayed, "O Jesus of Nazareth, Thou hast suffered the death of the Cross for us, and bidden us bear our little crosses for Thee; we will follow Thee faithfully in this world through good and evil report." Then he added, "Let all who are anxious to follow Jesus, say 'Amen.'" The effect was irresistible, and a chorus of amens rose, like many thunderings, from the whole congregation.—"The Gospel Worker's Treasury."

Hitherto the spectacle has been, not the church converting the world; but the world converting the church.—Jenkyn.

## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Charles M. King reports a successful revival at Neffs, O.; 4 souls saved.

H. P. Dunlop says: "Have had a glorious meeting at Davenport, Ia.; over 115 forward."

W. C. Moorman reports fruitful results in the meetings at Brookville and Carneiro, Kan.

Sara C. Palmer writes: "We just closed a good meeting at Tyrone, Pa., with splendid results."

C. Edward Faust and wife report good meetings at Middle Grove and Pontiac, Ill. At the latter place 58 saved.

H. W. Bromley conducted a campaign at Brainerd, Minn. Many new family altars were established and a good work done.

Leroy J. Mitchell closed a three weeks' meeting at the First M. E. Church of East St. Louis, Ill., with 250 reported conversions.

The Franklin-Leonard Party closed a successful meeting at Ashton, Ida., and opened their next meeting at Rollwitz, Neb., on Dec. 4.

The Russell-Weaver Party closed a campaign at Bluffton, O., Dec. 9. Five churches and the Central Mennonite College united in the movement.

The Claude A. Gunder Party report a hard battle for God at Marion, Ind., on the North Side, but had victory after two weeks of prayer and labor.

The Erskine-Whitaker Party write: "We are now in union meetings in Bridgman, Mich. Are glad to report increased audiences and a deepening interest."

G. A. Klein and C. B. Clark held a union meeting at Craig, Mo., followed by another at Russellville, Ky. Both places asked for a return engagement.

W. F. McFarlan and wife closed meetings in the Scranton Road Baptist Church, Cleveland, O., Nov. 25; 45 were brought to Christ and the church revived.

Dr. and Mrs. Oliver E. Williams opened a campaign in Warren, Pa., their home city, with promises at the end of the first week of a wonderful work of grace.

H. D. Kennedy writes: "Closed a fine meeting at Edgewood, Ia., with large crowds and converts every night; one of the best meetings I have seen for a long time."

W. C. Mealing closed a successful meeting at Old Forge, Pa. The First M. E. Church received 102 of the converts. The other churches also received large numbers.

R. L. Flowers and party report a union meeting at Meade, Kan. They recently closed a successful meeting at Nickerson, Kan., and report a successful year for the party.

Edward D. Fellers closed a union meeting in East Erie, Pa., with good results. His next meeting was at Hamlin, W. Va., where the services opened with great promise.

The Eighth Avenue Mission, New York City, celebrated its eighteenth anniversary, Nov. 18-25. Special speakers participated, including Miss Victoria Booth-Clibborn.

The Byron J. Clark Party held a meeting at St. John, Kan., with the M. E. and Baptist churches. In a former campaign at Beloit, Kan., there were 83 conversions reported.

E. DeWitt Johnston reports a union campaign at Exeter, Ont., with great blessing and over 100 conversions. Eight churches united in the campaign. He is much encouraged with the personnel of his party this season.

B. H. Daily and party report a hard fight at Earlville, N. Y., a conservative and critical town. At the time of writing there had been some conversions and they hoped for more before they closed.

Thomas and Brooks, held a campaign in the Graves Memorial U. B. Church, Waterloo, Ia. There were large crowds, with 150 consecrations, 22 unconverted persons responding on the first call.

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A. M. Bennett, pastor of the First Baptist Church, Lake City, Fla., reports a great meeting conducted by Dr. Ray Palmer; there were 62 additions to the church besides many who united with other churches.

P. H. McCarty, superintendent of Morning Star Mission, Joliet, Ill., writes: "God wonderfully blessed our eighth anniversary. The Holy Spirit had right of way and men and women turned to Jesus in repentance."

The Union Rescue Mission, Boston, has issued a new quarterly journal called "The Rescue Missionary." Number one is dated November. The publication is a credit to the Mission and is edited by H. D. Campbell.

Harry W. Vom Bruch closed a successful ten days' campaign at the Logan Square Norwegian Baptist Church, Chicago, with 28 forward the last night, ten of whom were young men. They next went to Punxsutawney, Pa.

We have received a long and glowing encomium on evangelist Dr. French E. Oliver from the pen of Professor Edward Odum of Vancouver, B. C., and are pleased to learn of the success with which his efforts are meeting on the Pacific Coast.

F. A. Geisenheimer closed a series of meetings, assisted by Pastor E. Gibbons in the Union Chapel Church near Parkville, Mo. As a result of this meeting one young woman decided to enter the Moody Bible Institute to prepare for Christian work.

J. C. Cardiff closed his meetings in Columbus, Kan., Nov. 11, with 30 conversions in a single church meeting. He then went to Eureka, Kan., where he reported great crowds and many souls brought in. His next engagement was at Minneapolis, Kan.

Chester Birch closed a successful effort at Wellsville, Kan. Though the weather was unfavorable and some social and patriotic matters divided the attention of the people, the crowds were good. He next went to Alton, Ill., to assist Rev. C. E. Combrink in the Twelfth Street Presbyterian Church.

People's Rescue Mission, Rochester, N. Y., has issued its Twenty-Eighth Annual report. Albert E. Hines is superintendent. Although it carries on large social and philanthropic work, a deep, religious spirit pervades all the activity of the institution. The statistical report mentions 668 who have manifested an interest in their personal salvation. The books were closed with a small balance on hand.

The C. E. Hillis Party closed a tabernacle campaign in Pontiac, Mich., at the end of November with many conversions, and the party received an invitation to hold another campaign in another part of the city Jan. 27-Feb. 3.

The A. J. Fitt Party write from Ridgway, Colo.: "We started in here with fine prospects. This is a community church; only one other Protestant church in the county. People already interested in meetings and coming out in great shape."

C. S. Brooks and W. E. Stratton held meetings at Wichita, Kan., for five weeks in the Central Christian Church. Dr. Walter Scott Priest is pastor. There were 130 additions. Mr. Brooks, who is a singer, has some open dates and may be addressed at Winona Lake, Ind.

Lewis J. Haines, superintendent of the Flint (Mich.) City Mission, writes: "I was privileged to have Vance S. Shober with us for a ten days' meeting. God blessed us with 52 souls; backsliders were reclaimed. We expect to have Will Moulton A. Young for another ten days."

The Omer L. Cotterell Evangelistic Party conducted a tabernacle campaign in Piedmont, W. Va., and report a large number of decisions for Christ. Their next meeting was at Follansbee, W. Va., where, at the time of writing, they reported a bright outlook and about 450 decisions.

Mitchell and Preston write that they were invited to prolong their meetings an extra week at Darlington, Wis. One man had the privilege of leading three of his brothers to Christ in a Sunday morning service, and one of the brothers brought three forward at the evening service.

The National Bible Institute of New York City report 8251 men and women who professed conversion at the out-door meetings during the past summer and early fall. Many of these converts are now registered for study in the Institute's school for Christian workers. The Mission also has been able to present the gospel in many of the camps for the soldiers.

Lovick Pierce Law reports a fine work at Vernon, Tex., from where he went to Baltimore, Md. He says: "We are just closing one of the best years of our lives in the service of the Lord. Many professed conversions. War and sin are making it increasingly hard to reach folks, and I am afraid woman's suffrage having something to do with the difficulty of reaching the women for God."



A tabernacle meeting was held in Kokomo, Ind., by Dr. Bulgin and party. A delegation of 1,200 employees of the Haynes automobile factory, the local W. C. T. U., and the post office employees attended in a body, on Wednesday night, Nov. 28. Gid Higginbotham, '14, of this party, is doing a wonderful work among the factory men.

The Irwin Evangelistic Party closed a tabernacle campaign with the five churches of Devil's Lake, N. D., Dec. 9. It was the first union effort in the history of the city and resulted in an addition of over 200 to the membership of the churches. This town has for years been a byword among evangelists, and the various pastors declared that the work accomplished exceeded their expectations. The party will begin a meeting at Rolla, N. D., Dec. 30.

### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

L. E. Allison Party—Jan., Pleasantville, Pa.  
J. D. Belknap—Jan., Sioux City, Ia.  
J. Ritchie Bell—Jan., Moncton, New Brunswick, Canada.  
W. E. Biedewolf Party—Jan. 27, Brooklyn, N. Y.  
Chester Birch—Jan., Oxford, O.  
Chapman-Alexander Party—Jan., Elizabeth, N. J.  
Byron J. Clark Party—Jan. 13, Beach, N. D.; Feb. 10-Mar. 5, Glendive, Mont.  
Jas. Colville—Jan. 6, Continental, O.  
O. L. Cotterell Party—Jan. 6, Lonaconing, Md.  
Daily Party—Dec. 30-Jan. 27, Madrid, N. Y.  
Edwin R. Dow Party—Jan., Dana, Ia.  
Frank M. Dunk—Dec. 30-Jan. 13, Diverson, Ill.; Jan. 17-Feb. 3, Olney, Ill.; Feb. 7-24, Aurora, Ill.  
H. F. Dunlop Party—Dec. 30-Jan. 20, Farmer City, Ill.; Jan. 20-Feb. 9, Dexter, Ia.  
J. W. Erskine Party—Dec. 30-Jan. 20, Jonesville, Mich.; Jan. 27-Feb. 17, Norvell or Manchester, Mich.  
W. A. Erwin Party—Oct.-May, North Dakota.  
C. E. Faust—Jan. 1, Adel, Ia.  
Edward D. Fellers—Jan. 2-13, Littleton, W. Va.; Jan. 31-Feb. 16, Kenova, W. Va.  
Eric A. Fernlund—Jan., Duluth, Minn.  
Clyde Lee Fife Party—Jan.-Feb., Peru, Ind.  
A. J. Fitt Party—Jan., Ansley, Neb.  
Flowers Party—Jan., Kiowa, Kan.; Feb., Stafford, Kan.  
Claude A. Gunder Party—Jan., Girard, Kan.; Feb., Greeley, Colo.; Mar., Sterling, Ill.  
Hendrick and Carter—Jan., Orange, Tex.  
A. H. Hibshman—Jan.-June, Pennsylvania.  
C. E. Hillis Party—Jan. 27-Feb. 3, Pontiac, Mich.  
Andrew Johnson—Jan., Wakarusa, Ind.  
E. DeWitt Johnston Party—Jan., London, Ont.; Apr.-May, Paris, Ont.; June-July, Wingham, Ont.  
Mr. and Mrs. F. O. Kelley—Jan., Clay Center, Kan.  
H. D. Kennedy—Jan., Oil Springs, Ont.; Feb., Campbellford, Ont.  
Kerr Brothers—Jan., Indianapolis, Ind.  
R. Sam Kirkland Party—Jan. 6, Streator, Ill.  
Klein-Clark Party—Jan., Springfield, Tenn.  
A. E. Laraway and wife—Jan., Dawson, Neb.  
Lovick Pierce Law Party—Jan., Roanoke, Va.  
Lindgren and Erwin—Jan., Eagle Grove, Ia.  
R. E. Lucas—Jan. 1, Galveston, Ind.; Jan. 15, North Manchester, Ind.; Feb. 4, Stringtown, Ind.  
J. H. McCombe Party—Jan., Adams, N. Y.; Feb., Syracuse, N. Y.  
W. E. McCoy Party—Dec. 30-Jan. 13, Galva, Kan.; Jan. 14-Feb. 3, Lost Springs, Kan.  
J. W. Mahood Party—Jan., Philadelphia, Pa.; Feb. 1-20, Columbus, O.; Feb. 21-Mar. 10, Walkerville, Ont.  
Mathis-Vessey Party—Jan. 6-Feb. 10, Frankfort, Kan.; Feb. 17, Sioux City, Ia.  
Harry L. Maxwell—Jan., Shelbyville, Ind.

W. C. Mealing—Jan., Chester, Pa.; Feb., Pottstown, Pa.; Mar., Milford, Pa.  
Moody Evangelistic Party—Jan., Hamilton, Ont.; Feb., New Haven, O.; Mar., Harrison, O.  
O. A. Newlin Party—Feb. 17, Murphysboro, Ill.  
W. P. Nicholson Party—Dec. 30, Shamokin, Pa.  
Emma Paige—Jan., Compton, Ill.  
Sara C. Palmer Party—Jan., Altoona, Pa.  
Geo. Preston—Jan. 6-Feb. 3, Montford, Wis.  
W. A. Pugsley Party—Jan., Clayton, N. Y.  
C. E. Raach—Jan., Orrville, O.; Feb., Clarksburg, W. Va.  
Milton S. Rees—Jan., Morgantown, W. Va.; Feb., Albany, N. Y.; Mar., Bloomington, Ill.  
B. F. Richer—Jan., Huntington, Ind.  
Russell-Weaver Party—Jan., Harrisburg and Brookville, Pa.  
James H. Sawtell—Jan., Grand Junction, Ia.  
Myrtle M. Saylor and singer—Jan., Reasoner, Ia.  
Harold F. Sayles—Dec. 29-Jan. 24, Kalamazoo, Mich.; Jan. 27-Feb. 12, Shelby, Mich.  
C. C. Smith Party—Jan., Mansfield, O.  
L. C. Smith—Jan., Oakville, Ia.  
Mr. and Mrs. Myron J. Smith—Jan., Williamstown, N. Y.  
Geo. T. Stephens Party—Jan.-Feb., Hot Springs, Ark.  
Mr. and Mrs. Chas. Stewart—Jan., Newcastle, Ind.  
Wm. A. Sunday Party—Jan.-Feb., Washington, D. C.; Mar.-May 19, Chicago, Ill.; May 26-July 7, Duluth, Minn.  
Taylor and Preston—Jan. 6-Feb. 3, Montford, Wis.  
W. A. Tetley Party—Jan., Alton, Mo.  
Thomas and Brooks—Jan. 2-27, LeGrande, Ia.; union meeting.  
M. B. Williams—Feb. 3, Berea, Ky.  
Dr. and Mrs. Oliver E. Williams—Jan. 6, McKeesport, Pa.; Jan. 27, Milton, Pa.  
E. L. Wolsagel—Jan. 1, Dunham, N. C.; Feb. 1, Fort Myer, Fla.; Feb. 24, Gastonia, N. C.; Mar. 15, Newbern, N. C.; Apr. 7, Shreveport, La.; Apr. 28, Lynchburg, Va.  
J. E. Zoller Party—Dec. 30-Jan. 28, Kalamazoo, Mich.

### FORTHCOMING CONFERENCES OR IMPORTANT DATES

Christian Citizenship Conference, Pittsburgh, Pa., July 4, 1918.  
Southfield Bible Conference, Crescent City, Fla., Feb. 20-March 20, 1918.  
Week of Prayer—Dec. 30-Jan. 5.  
Bible and Prayer Conference in behalf of the Jews, Moody Tabernacle, North Avenue and Clark Street, Chicago, Jan. 22-25.

### CHRISTIAN EDUCATION

Martin Luther once said: "I am much afraid that the universities will prove to be the great gates to hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of the youth. I advise no one to place his child where the Scriptures do not reign paramount." Every institution in which men are not unceasingly occupied with the Word of God must become corrupt. These are words of wisdom that are as true today as when Luther put them together.

Dr. James H. Leuba has recently published the results of some inquiries he has made of certain college people as to their belief in a personal God and immortality, that are, to say the least, quite interesting. As to the personality of God, 927 students answered his question, 289 men and 638 women, from nine representative colleges and one normal school. These students were from eighteen to twenty years of age. Thirty-one per cent of the men and 11 per cent of the women conceived God as impersonal. If doubtful replies be added, the percentages would be 40.5 for the men and 15.7 for the women.

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## Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

### Helpful Prayers For All Occasions.

This collection of public, family, personal and general prayers, together with prayers for special occasions, for the young, children's prayers and table graces, cannot but be very helpful and stimulating, having been selected with the greatest care.

189 pages. 3x5 $\frac{3}{4}$  inches. Glad Tidings Publishing Company, Chicago. Paper, 15; cloth, 25; leather, 35 cents. J. H. R.

### The Divine Inspiration of the Bible, by A. W. Pink.

This is a small book on inspiration that is within the financial reach of even poor people, and is not so elaborate but that the person of little time for such study can readily go through it. The arguments are those ordinarily used by defenders of the supreme authority of the Bible. The chapter on verbal inspiration is very satisfactory.

145 pages. 5x7 $\frac{1}{2}$  inches. The Bible Truth Depot, Swengel, Pa. 50 cents. J. H. R.

### Kingdom Preparedness, Rev. Bruce Kinney, D. D.

This book presents in a fresh way the material resources and providential preparation of this country to be the world leader in the great international war now in progress. That our obligation is great and our opportunity marvelous no one will question. How we shall meet it depends upon our vision, and our fidelity to God in this great emergency.

159 pages. 5x7 $\frac{1}{2}$  inches. Fleming H. Revell Company, New York and Chicago.

H. W. P.

### The Gospel of Mark, by Prof. Charles R. Erdman, D. D.

This is an exposition of the material for study in the International Sunday School Lesson plan for the year 1918. The work is thoroughly done by the well known Professor in Princeton Theological Seminary.

This volume will be welcomed by the readers of the "Christian Workers Magazine" because the writer is recognized as one of the leading, conservative, premillennarians of the country as was his father, the Rev. William J. Erdman, D. D.

200 pages. 4 $\frac{1}{2}$ x7 inches. Presbyterian Board of Publication, Philadelphia. 60 cents.

J. H. R.

### The Stuff of Manhood, by Robert E. Speer, D. D.

With characteristic intuition and in a vigor

of style all his own, Mr. Speer has again delivered a searching message to the young men of America; this time through the Merriek Lectures of Ohio Wesleyan University. He speaks of "some of the elements of character of which men stand specially in need today." He urges "the keeping, if we have not lost them, and our regaining if we feel them slipping away from us, some of the elemental moral qualities and spiritual resources which are vital to the capacity for duty and to the living of a full and efficient life." The burden of this message must somehow find its way into the hearts of the young men of America if in this awful time of testing they learn well the lessons of "self control, of quick and unquestioning obedience to duty, of joyful contempt of hardship and of zest in difficult and arduous undertakings."

184 pages. 5x7 $\frac{1}{4}$  inches. Fleming H. Revell Company, New York and Chicago. \$1.00. E. F. C.

### Salvation, by Lewis Sperry Chafer.

Here is a small book that deserves the highest possible commendation. The title would repel some and to all it is very trite, but after the book is read no other title could be tolerated. The book sets forth in a simple and understandable way the plan, or way, of salvation. Such books are rare, notwithstanding the claims of many.

The book is not intended to be theological, but it is in the best sense intensely theological. The full acceptance of its plain teachings would settle many disputes that are now keeping sinners out of possession of salvation, and many believers out of the comfort and confidence that belongs to them because they are in the family of God.

All the twelve chapters are most excellent, but the chapters on "The Divine Estimate of the Lost," "The One Condition of Salvation," "Assurance," "The Rewards and Blessings of Christian Works" and the two chapters on "The Eternal Security of the Believer" are of special value. The last two chapters discuss their subject in a way that is clear and with a movement that is sure-footed and Scripturally unanswerable.

Such books should displace the many volumes that are presented from the standpoint of social regeneration and which receive the plaudits of many ministers and others, and yet neither result in the regeneration of society nor of individual souls.

139 pages. 5x7 $\frac{1}{2}$  inches. Charles C. Cook, New York. 75 cents. J. H. R.

## The Moody Bible Institute of Chicago

### DAY OF PRAYER

A day of prayer was observed by the Institute December 15. Special emphasis was laid on the need for missionaries in Africa, and prayer also was made on behalf of the spiritual needs of the soldiers and sailors. The regular classes of the day were canceled and prayer sessions held from 9 to 12 in the morning, and from 4 to 8 in the evening, after which Dr. Fitzwater resumed the regular Union Bible Class hour.

### LOCATION OF DR. COOK

Dr. Ed. F. Cook, at the recent conference of the Methodist Church South, in Albany, Ga., was allowed to locate and continue his work with The Moody Bible Institute. The Institute feels much pleased because of this arrangement, as many inducements were held out to Dr. Cook to return to his former field of work, but he felt that the Lord had opened a greater door of opportunity in his new position, and has returned with great joy and expectation for the coming year.

### SOLDIERS' AND SAILORS' MEMORIAL

The suggestion has come that former students now in the army or navy might like to make the Institute their beneficiary in case of death, inasmuch as they have the opportunity of taking out life insurance to the amount of \$10,000. In such cases, the trustees of the Institute would, no doubt, invest the money in permanent memorials to which their names would be attached.

### THE DEATH OF MRS. THOMAS S. SMITH

The death of Mrs. Smith, November 23, after an illness of several weeks, is recorded by the "Christian Workers Magazine" with deep sadness. For many years, her husband being a trustee, she took a deep interest in the general welfare of the Moody Bible Institute; especially in the personal comfort of the students, particularly of the women. Her home was always open to the students, and she regularly entertained companies of them at luncheons and dinners.

She was a devoted Christian and a teacher for many years in the Sunday-school of the Moody Church. In every circle in which she moved, she was always a center of interest and life. The sympathies of the Institute and a host of friends go out to those who remain in the home from which has gone a faithful wife and loving mother.



Mrs. Thomas S. Smith

The funeral services on Sunday, November 25, were conducted by Rev. B. B. Sutcliffe, acting superintendent of men, who was assisted in the services by Rev. William S. Jacoby and Rev. Melvin Trotter. Mr. Homer Hammontree and Mr. and Mrs. Latchaw sang appropriate selections. A letter of sympathy and appreciation from Dr. James M. Gray, the Dean of the Institute, was also read. The interment was in the beautiful Rosehill Cemetery, where the mortal remains will await the coming of the Lord to call forth the righteous dead and the living saints to meet Him in the air.

### DR. TOWNER AT DE LAND, FLORIDA

Dr. Towner was invited by Evangelist Henry C. Risner to assist in a series of meetings at De Land, Fla., where he was given a hearty welcome. The great tabernacle was thronged, and under Dr. Towner's leadership a large chorus did excellent work.

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### THANKSGIVING DAY EXERCISES

Thanksgiving Day, 1917, at The Institute was very enjoyable. The preparation made by the committee of the Faculty having the arrangements in charge, was very thorough. All the students, including married students from the outside, the Faculty, Business Staff, and their families, participated in the dinner. The number being so large, it was necessary to set tables in the church lecture room in addition to the regular dining room.

A nursery was opened in the gymnasium for children. After dinner the recreation committee arranged an enjoyable walk to Lincoln Park, while games were arranged for children in the gymnasium.

At 3:15 p. m. an exceptionally fine patriotic program was given in the Moody Church auditorium. The address of the afternoon was given by Charles S. Holt, Esq., of Holt,

Waveland Congregational Church; West Branch Y. M. C. A.; Baptist church, Austin, Ill.

Mr. Sellers: Manitowoc, Sheboygan, Racine, Milwaukee, Wis.; Norwegian-Danish M. E. Church; Ohio State Bible Class Convention, Cincinnati; Chicago, Link-Belt Co.; St. Paul's M. E. Church; Y. M. C. A., South Bend, Ind.; Y. M. C. A., Mishawaka, Ind.; Immanuel Baptist Church, Elgin, Ill.; Y. M. C. A., Camp Dodge, Ia.; Christ Church (Presbyterian); Grand Avenue Congregational Church; West Side Y. M. C. A.; Austin Baptist Church; Roger's Park Congregational Boy Scouts; Berry Memorial M. E. Church; Y. M. C. A., Great Lakes Training School.

Mr. Ketchum: Beecher Congregational Church, Beecher, Ill.; People's Congregational Church; Friendly Bible Class, Moody Church.

Dr. Ralston: Young Married People's Class, Moody Church; Presbyterian Hospital;



Participants in Thanksgiving Day Exercises

Cutting & Sidley, his subject being "Serving Your Time."

A musicale was given at 5 p. m. in the lecture room, Men's Building. After luncheon a union fellowship meeting was held in the lecture room.

### RECENT FACULTY ENGAGEMENTS

Dr. Gray: Union Bible Conference, Harrisburg and Lebanon, Pa.

Mr. Gosnell: Men's Class, Fourth Presbyterian Church; First United Presbyterian Church.

Dr. Fitzwater: Bible Conference, North Manchester, Ind.

Dr. Cook: Centenary M. E. Church (South), Macon, Ga.; Wesleyan College, Macon, Ga.; Elmhurst College, Elmhurst, Ill.; Evangelical Church, Elmhurst, Ill.;

Moody Mission; Eighth Presbyterian Church.

Dr. Russell, Moody Tabernacle, Austin Baptist Church, and Friendly Bible Class; Christian Companionship Club, Moody Church; First United Presbyterian Church, and Woodlawn United Presbyterian Churches.

Mr. Fellers: Union Thanksgiving Service, First Baptist Church, Evanston, Ill.

Mr. Bittikofer: Layman's Missionary Movement, Findlay, O.

Miss Johnson: Immanuel Baptist Church, Branch No. 1.

### GRADUATING EXERCISES—FALL TERM

As the forms of "The Christian Workers Magazine" were closed before the graduating exercises to be held December 20, the report will be published in the February number.

### M. B. I. REUNION IN CHINA

Rose Lindstrom reports a Moody Reunion was held at Kuling last summer at the home of Mrs. Berkin, a former student of the Institute. She says: "Refreshments were served and old times talked over. A picture was taken of the group, after which we stood in a circle and held hands and sang the Fellowship Song. All were grateful for the training received at the M. B. I., which we are sure has better fitted us for our service in China. Mr. Kramer, recent assistant to Dr. Gray, came in too late for the picture, for which we are very sorry. However, we were glad to hear of some of the new changes that have taken place at the Institute, and our

### MISSIONARY UNION REPORT

The Missionary Union issued a bulletin for the term ending December, 1917, showing a membership of 575 out of a student enrolment of 710. Weekly prayer band meetings were held with an average attendance of 285, in the interest of Holland, Southern, Africa, Jewish, Scandinavian, Mohammedan, China, Latin America, Home Missions, India, Japan, and Korea. Thirteen mission boards received donations of \$50 each during the year, and 18 mission boards received \$25 each during the year. Special gifts were made to the following work: Armenian, Army and Navy, Ceylon and India General Mission, Relief of M. B. I. survivors of the "City of Athens,"



M. B. I. Reunion in China

prayers are for God's blessing upon the same.

"Those present: Back row of picture, Miss Grace Van Duyn, '10; Mr. Horne; Miss Cora F. Hobein, '08; Miss Alice C. Lay, '09; Alfred V. Gray, '94; Mrs. Gracey, '05; Mr. Wrelley, Mrs. Wrelley, Mr. Tyler. Second row, Mrs. Woodbridge (Dr. Mary E. Newell), '95; Mrs. Keller, Mrs. Gray, '95; Mrs. Berkin, '05; Mrs. Tyler, '94; Mrs. Judd, '94. Front row sitting, Dr. Keller, Miss Rose Lindstrom, '12; the Berkin children, and Mr. Judd.

Dr. Edgar J. Banks, former United States Minister to Turkey and special representative to Bagdad, gave his travelogue, "A Thousand Miles Down the Tigris, or Along the Eastern Battle Line," to the students of the Institute, Monday evening, December 3. Many interesting archeological facts and the difficulties of the British in their Palestine campaign were brought out.

and Nacoochee (Negro) Institute, Sautee, Ga., a total of \$550, made possible by the pledges of the members of the Missionary Union, the larger number of whom are supporting themselves in whole or in part through their course at the Institute. For the fall term, there were 179 pledges made by the men, amounting to \$118.02 per month, and 199 pledges made by the women, amounting to \$96.91 per month.

The Student Volunteer Band has a membership of 63, the average attendance for the past six months being 55. Forty students have gone to foreign fields since July 15.

### EXTENSION DEPARTMENT

The camp secretary at Fort Ogelthorpe, Ga., when he realized Mr. Homer A. Hammon tree's equipment for wider service, gladly released him for association with Mr. "Mel" Trotter and the Excelsior Quartette composed of Hinkin, Overmyer, McLeod and Cole, recent

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Institute graduates. He has just written from Macon, Ga., that the opportunity to do Christian work among the soldiers is unparalleled. He says: "We have had such a wonderful time here that it makes me weep before God to think of it. We had 306 decisions day before yesterday and 316 yesterday, which Mr. Trotter says is the greatest number he has had in any one day. The men are so anxious to know Jesus that one has only to tell them how. I've had experiences of blessing in this one week that are beyond anything I had ever dreamed possible." From there he went to Hattiesburg, Miss., and Waco, Tex.

Rev. George E. Guille brought such a blessing to the Presbyterian church of Macon, Miss., last year, that he has been recalled for sixteen days. The recent engagement reached two parishes. He also gave Bible lectures at a union meeting of the churches of Berne, Ind., where his service a year ago was much appreciated.

In co-operation with the Y. M. C. A., the Y. W. C. A. and the Sunday-schools of Erie, Pa., Miss Elinor Stafford Millar addressed groups of teen age boys and girls at different places in the city and, as the Boys Work secretary put it, "furnished inspiration for a lot of our boys and girls for lives of real service. She certainly has become much beloved by the boys and girls of this community." During this engagement she did not address an adult audience. She also conducted inspirational meetings at the Bay View Baptist church of Milwaukee, Wis.

Mrs. Margaret T. Russell is enjoying a sea-

son of Bible teaching in the Martha Washington College in Abingdon, Va. In Texas she visited two of the cantonments where many of the soldiers attended the Bible classes, bringing their khaki Testaments with them. En route to Virginia she was brought safely through a railroad wreck in which one man was killed and another injured.

Rev. B. B. Sutcliffe took Rev. C. P. Meeker's place as Acting Superintendent of Men in the Institute for a short time, to enable the latter to conduct evangelistic meetings at the Welsh Calvinistic Methodist church of Niles, O.—a return engagement. Mr. Sutcliffe also lectured at a Bible conference in the Presbyterian church of Sturgis, Mich., and conducted evangelistic meetings and taught the Bible in a community center at Lawn Hill, Ia.

Rev. Norman H. Camp writes from Calgary, Alberta, that evangelistic meetings at the Westbourne Baptist Church resulted in 85 decisions. At the close of a missionary rally, November 29, 44 young people offered themselves for missionary service. Meetings are now in progress at St. Paul's Presbyterian Church, and will be continued in the Crescent Heights Baptist Church until Christmas. Thus in these different centers of this Canadian city sinners are being saved and saints quickened. January 2, Mr. Camp expects to undertake similar work in the Second Congregational Church of Eau Claire, Wis.

#### Christian Workers Bureau

Located: Pastors—Rev. C. S. Blackburn,



C. S. Scott    George E. Muran    C. A. Baldwin

Free Lessons in "Scrubology"—One Course in Preparation for the Ministry at the Moody Bible Institute

[Photo by Norman H. Cook]

Baptist church, East Hendersonville, N. C.; Wallace Essingham, Congregational church, Royalton, Wis. Miscellaneous—Lienez B. Harrison, mission work, Indiana Harbor, Ind.; Edith E. Jacobs, matron, Orphanage, Hillsboro, Ia. Evangelistic work—Vance Shober, with Evangelist H. L. Stephens, Stratford, Ontario. Singers—L. F. Burnett, Oglesby, Ill., with Dr. Wheeler; Helen Freer with Evangelist Ethel A. Knapp, Asbury Park, N. J.

### DEATH OF PRIVATE VINCENT MULLIGAN

Word has been received of the death of Vincent Mulligan, '15, the first of our students, so far as we know, to lay down his life for the cause of the Allies. Mr. Mulligan was only twenty years of age, a joyous Christian, well taught in the Scriptures. He enlisted at Ottawa, in the Canadian Army Medical Corps and went overseas last spring, crossing to France soon after. His deepest motive in enlisting was that he might testify the gospel of the grace of God among the soldiers. His sister writes that every letter he sent from France told of the joy he had had of presenting Christ to some of his comrades. He was wounded on November 4, both legs being broken so as to require amputation, and he died November 18. He is survived by his parents, whose home is in Peterboro, Canada, by three sisters and one younger brother. The sympathy of the whole Institute family goes out to these stricken hearts.

### POSTHUMOUS POEM

By the Late Private Vincent Mulligan, '16

In the personal effects of Private Vincent Mulligan, who died of wounds November 18, the following poem was found by his parents. It comes like a peep inside the veil and indicates that the young soldier had a premonition of death for which he was prepared, and in which he closed a splendid young life with the greatest service he could perform.

I am home in Heaven, dear ones,  
Oh, so happy and so bright,  
There is perfect joy and beauty  
In this everlasting light.

All the pain and grief are over,  
Every restless tossing passed;  
I am now at peace forever,  
Safely home in Heaven at last!

Did you wonder I so calmly  
Trod the valley of the shade?  
Ah, but Jesus' love illumined  
Every dark and fearful glade.

And He came Himself to meet me  
In that way, so hard to tread;  
And with Jesus' arm to lean on,  
Could I have one doubt or dread?

Then you must not grieve so sorely,  
For I love you dearly still;  
Try to look beyond earth's shadows,  
Pray to trust our Father's will.

There is work still waiting for you,  
So you must not idly stand;

Do it now while life remaineth—  
You shall rest in Jesus' land.

When that work is all completed,  
He will gently call you home!  
Oh, the rapture of that meeting!  
Oh, the joy to see you come.

—“Peterborough Examiner.”

### IN PERILS OF THE DEEP

“Edinburgh, Scotland.

“Dear Mr. Gaylord:

“It was a sincere pleasure to have your letter after my return home to Scotland on furlough, after a most exciting voyage, when my ship was torpedoed and went to the bottom of the sea, with all my worldly goods. I arrived home, by the kind mercy of our Lord, who has spared me, I trust, for further usefulness and soul saving. I came home very ill with nerve strain and am not quite well yet, but am much better than I was. I had only the clothes I wore with me and how gladly all the friends welcomed me! Prayer has been abundantly answered in my case, and I desire your further intercessions that right soon all nerve rack and strain may pass away and that I may be once more full of power and vigor for the work of the Lord. Twenty-three years of hard and exacting service in India have taken a great deal out of me and yet there is some strength yet left for service. I hope within twelve months to return to India to complete much work in the training of converts which lies to my hand and needs doing badly.

“William Dalgetty, '92.”

Charles R. Robel, son of Charles F. Robel '91, Omaha, Neb., met death Nov. 30, when an auto in which the family was riding was overturned. Charles had been quite a help to his father and had given his life and service for Christ with voice and cornet. Mr. Robel says “During recent years I have been engaged in hospital, mission and evangelistic work and for a considerable portion of the time he has been associated with me.”

### BORN

To Rev. and Mrs. Joseph Walter Field, 13, a son, Joseph Walter, Jr., Nov. 28, at Holyoke, Colo.

To Mr. and Mrs. John A. Ross, '11, a son, Donald Paul, Nov. 15, at Bladworth, Sask., Canada.

To Mr. and Mrs. Jay J. Pease, '12, a daughter, Cora Belle, Dec. 5, at Stanton, Mich.

To Rev. and Mrs. W. H. Craig, '13 and '11, a daughter, Mary Elizabeth, April 16, at Spokane, Wash.

### MARRIED

Ernest Christianson (Evening Classes) and Avis Burgeson, Nov. 29, 1917, at Chicago.

Mo

Geo. M. Sherrin  
Jose D. 128th  
Z. Carlin  
Wells B. field,  
Paul B. diana.  
Chas. H. Elmer  
Sherrin  
Roy B. Field  
Edward 942 V  
Pelligrini  
John H. Austin  
Allen J. Artill  
L. J. C. J. Chal  
David Texa  
Willis B. H. Claren  
ing, Mathia  
John H. H. D.  
Hos  
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Otto I  
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James  
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# Moody Bible Institute Men in War Service

The readers of our Magazine are asked to carefully peruse the following list and kindly notify the undersigned of any errors, and especially of any names that ought to be added to it. Our desire is to prepare a Service Flag to float outside of our Men's Building in honor of our Army men, and also an Honor Roll containing their names and those of the religious workers, to be displayed in some suitable location in our buildings.

James M. Gray, Dean.

## I

### Army Men

Geo. M. Allen, Battery D, 324th F. A., Heavy, Camp Sherman, O.  
 Jose D. Arevalo, Camp McArthur, Corporal, Co. E, 128th Infantry, Waco, Texas.  
 Z. Carlile Adkins, Co. H, 39th Infantry, Syracuse, N. Y.  
 Wells B. Andrews, Unit R, American Red Cross, Fairfield, Iowa.  
 Paul Buchanan, Lieutenant, Ft. Benjamin Harrison, Indiana.  
 Chas. H. Bandy, address unknown.  
 Elmer J. Baer, Battery B, 322d F. A. N. A., Camp Sherman, Chillicothe, Ohio.  
 Roy Bingham, Medical Officers' Training Camp, 18th Field Hospital, Fort Riley, Kan.  
 Edward K. Bassett, Construction Camps, U. S. A., 942 W. 50th St., Los Angeles, Calif.  
 Pelligrino Buono, L. 60, Medical Motor Dept., Fort Benjamin Harrison, Indiana.  
 John H. Busker, Patient at Base Hospital, Fort Sheridan, Illinois.  
 Austin Callahan, Fort Ethan Allen, Vermont.  
 Allen B. Crane, 2nd Lieutenant, Battery C. 333d Field Artillery, Camp Grant, Rockford, Ill.  
 L. J. Clark, Sergeant, Ambulance Corps, Div. 1.  
 J. Chalmers, address unknown.  
 David H. Clement, Troop F, 7th Cavalry, El Paso, Texas.  
 Willis H. Closs, Jr., Base Hospital Barracks, Co. 10, B. F. A., Douglas, Ariz.  
 Clarence Cornelius, Sergeant, Medical Dept., Fort Snelling, Minn.  
 Mathias H. Dalon, address unknown.  
 John A. Dekker, Medical Corps.  
 H. D. Erzing, U. S. Army Base Hospital, care of Gen. Hosp., A. P. O. S. No. 18, B. E. F., France.  
 Bennett Fortune, U. S. Army Base Hospital, care of Gen. Hosp., A. P. O. S. No. 18, B. E. F., France.  
 Allen E. Groeneveld, Headquarters Co., 126th Infantry, Waco, Texas.  
 Otto H. Horning, Sergeant, U. S. Army Hospital Corps, Benicia Arsenal, Benicia, Calif.  
 James Hyde, address unknown.  
 Roscoe D. Henry, Battery C, 325th Field Artillery, Camp Taylor, Ky.  
 G. Jacobs, Ambulance Corps Fort Sheridan, Ill.  
 J. A. Johnston, 528822 Canadian Army Med. Corps, London, England.  
 Raymond C. King, Co. G, 308th Infantry, Camp Upton, L. I., N. Y.  
 Lawrence M. Kelly, Army Medical Corps, London, England.

Albert A. Ketchum, Engineer, Camp Lee, Petersburg, Va.  
 Albert R. Lease, 47th Co., 12th Battalion, 158th Depot Brigade, Camp Sherman, Ohio.  
 James Matheson, O. A. S. No. 529030, C. A. M. C., Army P. O., London, England.  
 Robt. C. McAdie, 71st Co., Canadian Forestry, France.  
 M. H. McMillan, address unknown.  
 James E. McConnell, Army Aviator, San Antonio, Texas.  
 Roy M. McKercher, 332nd Machine Gun Bat. Barracks, 401, Camp Grant, Rockford, Ill.  
 Ollie C. McLean, Sergeant, Base Hospital, Fort Sheridan, Ill.  
 S. McCabe Massey, Camp Dix.  
 Geo. V. Mulligan, Canadian Army Medical Corps, France—killed.  
 Clefford C. Miller, Field Hospital No. 6, Fort Benjamin Harrison, Indiana.  
 Horace R. Pittman, 4th Ohio Field Hospital, Camp Sheridan, Montgomery, Ala.  
 J. Harold Rhodes, Canadian Army.  
 Will Rochette, Co. M, Infantry 344, Camp Grant, Rockford, Illinois.  
 G. A. Rundquist, Marine Barracks, Navy Yard, Charleston, S. C.  
 Harold G. Sabin, U. S. S. "Andwin," Jacob's Shipyard, City Island, N. Y.  
 Will H. Schepelman, Co. 1, 349th Infantry, Camp Dodge, Iowa.  
 J. J. Schmidt, Kelly Field No. 1, care of Y. M. C. A., San Antonio, Texas.  
 Earl A. Spencer, U. S. Army Base Hospital, care of Gen. Hosp. No. 18, A. P. O. S. No. 18, B. E. F., France.  
 J. Virgil Stauffer, Group 1, 159th Depot Brigade, "Mon Conn," Camp Taylor, Ky.  
 Leslie R. Taber, Elevate Pilot, Esolo 1, Aviation Camp de Tours, France.  
 Elijah J. Thivierge, Lieutenant Building, 401st and 4th Ave., Camp Grant, Rockford, Ill.  
 Paul A. Thompson, Bugler, Co. C, 342nd Infantry, Camp Grant, Rockford, Ill.  
 Geo. Walker, Army Field Hospital Work, Lima, N. Y.  
 Clifford B. Wiley, Fort Thomas, Ky.  
 Pearl Wagner, Medical Army Corps, Medical Detachment, 327th Field Artillery, Camp Taylor, Ky.  
 Henry Woolnough, 8th Canadian Field Ambulance, B. E. F., France.  
 Everett Top, address unknown.  
 William H. Bartz, Motor Truck Driver, Camp Custer, Battle Creek, Mich.

## II

### Religious Workers

Charles M. Alexander, Y. M. C. A.  
 C. J. Balf (Lucky Baldwin), Y. M. C. A.  
 D. B. Bulkley, Army Y. M. C. A., Camp Funston, Kan.  
 Frank Dudley, Religious Work Corps, Camp Kearney, Lind Vista, Calif.  
 C. C. Elsey, Y. M. C. A., Fort Leavenworth, Kans.  
 Capt. G. W. Fisher, Canadian Y. M. C. A., B. E. F., France.  
 A. P. Fitt, Y. M. C. A., France (Member of the Institute Board of Trustees).  
 Ernest J. Houghton, Y. M. C. A., 31 Avenue Montaigne, Paris.  
 A. R. Lytle, Y. M. C. A.  
 C. T. M. Martin, Y. M. C. A., Australian Y. M. C. A.

Headquarters, Aldwych Theatre, Drury Lane, London, W. C., 2.  
 D. A. MacKenzie, Y. M. C. A., England.  
 Claude M. Richmond, Hospital Unit, Y. M. C. A., Camp Gordon, Atlanta, Ga.  
 Geo. W. Sheaffer, Y. M. C. A.  
 W. Teeuwissen, Y. M. C. A., Camp Grant, Rockford, Ill.  
 A. D. Weir, Y. M. C. A., Camp Clark, American Lake, Wash.  
 Melvin E. Trotter, Camp Evangelist.  
 Ralph C. Norton, Belgium Relief Work.  
 Mrs. Ralph C. Norton, Belgium Relief Work.  
 John Bradbury, Y. M. C. A., England.  
 Charles F. Robel, Y. M. C. A., Deming, New Mexico.

## The Gospel in Print

### READING AND THE PULPIT

We believe in reading. The preacher of all men must be a great reader, but he must be a select reader. No man can afford not to read. No preacher can afford to be a sparse or a lazy reader. He must be pre-eminently a great reader. The books demanding and deserving his reading are not numerous, as we have often tried to impress, but these few will absorb a vast amount of his time because they are vast in their reach and in their depth and in their relatedness. A careful and thoughtful man can detect in a few moments, in listening, whether the preacher is a reader or not. We commend the following words from the greatest preacher the world ever saw. We mean Charles H. Spurgeon. We regard him as the greatest uninspired preacher of all history. He says:

"Paul had a few books, which were left wrapped up in the cloak, and Timothy was to be careful to bring them. Even an apostle must read. Some of our self-sufficient brethren have thought a minister who reads books and studies his sermons must be a very deplorable specimen of a preacher.

"A man who goes up into the pulpit, professes to take his text, on the spot, and talk any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call 'a dish of dead man's brains'—ah, that is the preacher. How rebuked by the apostle! He is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord and yet he wants books! He has had a wider experience than most men, and yet he wants books! He had written the major part of the New Testament, and yet he wants books!

"The apostle says to Timothy, and so he says to every preacher, 'Give thyself unto reading.' The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.

"Brethren, what is true of ministers is true of all our people—you need to read."—"Herald of Holiness."

Please pray frequently for those self-denying men and women who carry the Gospel in print to the homes of the people.

### MR. MOODY'S BOOK FUNDS

The following contributions have been received from November 1, 1917, to November 30, 1917, inclusive:

<b>Army and Navy Book Fund:</b>	
156 Contributions	\$758.69
<b>Lumber Camp Book Fund:</b>	
2 Contributions	15.00
<b>Mountain Book Fund:</b>	
1 Contribution	7.00
<b>Prison Book Fund:</b>	
38 Contributions	141.55
<b>Seamen's Book Fund:</b>	
1 Contribution	1.00
<b>Spanish "Way to God" Book Fund:</b>	
1 Contribution	10.00

### FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named from November 1 to November 30, 1917, inclusive:

<b>Prison Book Fund:</b>	
Indiana, 16 books.	
Georgia, 185 books, 115 Gospels, and 30 Pocket Treasury.	
Illinois, 75 books, and 350 Gospels.	
New Jersey, 100 books, 100 Gospels, and 100 Pocket Treasury.	
Ohio, 150 books, and 50 Gospels.	
Arkansas, 300 books, and 100 Pocket Treasury.	
New York, 500 books, 350 Gospels, and 150 Pocket Treasury.	
Kansas, 160 books, and 260 Gospels.	
Oklahoma, 35 books, and 30 Gospels.	
Connecticut, 100 books.	
Iowa, 30 books, and 30 Gospels.	
Alabama, 150 books, and 40 Gospels.	
<b>Army and Navy Book Fund:</b>	
Michigan, 260 books, and 15 Gospels.	
Kansas, 500 books.	
Texas, 1 book, 501 Gospels, and 51 Pocket Treasury.	
Massachusetts, 200 books, and 1,500 Pocket Treasury.	
Washington, 100 Pocket Treasury.	
Indiana, 1,000 books.	
Georgia, 100 books, and 3,000 Pocket Treasury.	
Illinois, 6 books, 480 Pocket Treasury, and 1 Testament.	
Iowa, 30 Gospels.	
New York, 50 Gospels, and 10,075 Pocket Treasury.	
Arkansas, 50 Gospels.	
France, 50 Gospels.	
Alabama, 600 Pocket Treasury.	
California, 310 books, and 1,000 Pocket Treasury.	
Wyoming, 300 Gospels.	
Arizona, 500 Pocket Treasury.	
<b>Hospital Book Fund:</b>	
Illinois, 50 books, and 25 Pocket Treasury.	
<b>Mountain Book Fund:</b>	
Tennessee, 25 books, and tracts.	
Kentucky, 50 books.	
<b>Lumber Camp Book Fund:</b>	
New York, 50 books, 150 Gospels, and 150 Pocket Treasury.	
Michigan, 100 books.	
Louisiana, 100 Pocket Treasury.	
<b>Prophetic Conference Report:</b>	
Raipur District, India, 1 copy.	
<b>Lodge House Book Fund:</b>	
Illinois, 200 Gospels.	

The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elaborating carved sideboard. Give me a house furnished with books rather than furniture. Both if you can; but books at any rate!—Henry Ward Beecher.

# Why is the Large Intestine Five Feet Long?

By R. W. Lockwood

Modern Science Declares That If Nature Had Made the Colon Shorter, Half the Ills of Mankind Would Not Exist—How Medical Science Now Combats This Problem

A VERY remarkable book, "Colon Cleanliness," has recently been published by Martin's Method, Inc. Written by an authority, this book discusses—in a clear and fascinating narrative—what has been called "Nature's big mistake," the large intestine in man. Scientists now agree that poisons emanating from the large intestine are responsible, directly or indirectly, for many of the diseases to which mankind is heir. This book therefore possesses a tremendous interest to every man and woman. Incidentally it describes for the first time, in a popular way, an important invention which steps into the breach left by Nature and repairs some of the ills caused by the length of the large intestine. This invention is now being used in many hospitals and sanatoriums and by physicians in private practise.

Few people realize, this book points out, that the large intestine—coiled around in a small space in the abdomen—is *usually at least five feet long*. It is, in a sense, a long exhaust pipe for the body. The waste matter of our food reaches it in a semi-liquid state. The function of the large intestine is to extract the liquid from this matter, and to discharge the residue from the body. This long exhaust pipe works by a series of muscle-contractions along its five-foot length.

## Five Feet Too Much for Lazy Muscles

But very often these muscles work improperly. They are, in plain words, *lazy*. They are so lazy that they are incapable of pushing along the waste matter a distance of five feet. The result is that the colon

gets *clogged*. It then becomes a veritable bed of decomposing matter. Not merely millions, but billions of disease germs are generated in it. These are absorbed into the blood, and are carried to every part of the body, producing the condition, so much written about of late in medical journals, known as "auto-intoxication."

"Colon Cleanliness" tells, for the layman, exactly what happens to the various organs of the body when this condition occurs. It is an amazing narrative. Science, like a detective, has now traced many diseases to the clogged condition of the large intestine. Indirectly and directly the lazy large intestine causes more illness; kills more people; affects our health, our happiness, and our efficiency more vitally than all the other organs of the body put together.

The colon is, in a sense, a traitor to the rest of the body. By lying down on its work, it throws the whole splendid balance of the body "out of gear." It causes many of us to become seriously diseased, and the rest of us it puts into a poisoned half-alive condition. How often do we really feel up to par, really ourselves; with our brains keen and quick; our bodies tingling with vitality? So seldom that most of us talk about it, in surprise, when we feel "fit." Thanks to the lazy, large intestine, it is the unusual condition for us to be *fully alive*. The contrary, of course, should be the case.

## How Nature Made the Mistake

Professor Elie Metchnikoff, in the great work in which he first pointed out the method and effects of auto-intoxication, has an interesting theory about the large intestine. Nature made it so long, he theo-



alized, because originally man was an active wild animal. He was often in danger from other animals and would have to run long distances. For his safety it was necessary to have an organ in which waste matter could be stored. There was, however, little danger of clogging of the colon, because continuous natural exercise kept man's colon from being lazy. Its muscles functioned normally.

The large intestine which Nature fashioned was perfectly adapted to our former life. It is not adapted to modern life. Man is no longer a wild animal. He is easily the most inactive large animal on earth. He is a sitting animal. He almost never walks when he can ride. The first thing physicians tell him usually, when he is in a run-down condition, is to "get out in the air and exercise." But many of us are *too busy* to exercise; and still more of us, when we exercise, exercise the *wrong* muscles. The most important, the most vital muscles to exercise are those of the large intestine, for the simple reason that those muscles *cause more trouble by their laziness* than all the other lazy muscles put together.

### Man's Inventive Power to the Rescue

"Colon Cleanliness," after describing minutely the problem of the large intestine—as discussed by many scientific authorities—deals with the invention that is now used to combat the laziness of the large intestine. This is a simple contrivance which does nothing else but *exercise* the large intestine. It wakes the large intestine to its job. It is called the Kolon Motor, and is a very simple device, since it can be operated by a child. Observations of its effect in hospitals and by private physicians show remarkable results. One merely puts the Kolon Motor on a door or wall, leans up against it and turns the handle for a few minutes. The face rotates with a scientific waving motion, which immediately stimulates the colon and causes proper functioning. Two or three minutes a day is all that is required.

In this simple fashion the colon muscles are exercised as much as they would be in taking a brisk walk of two or three miles. In medical circles it is recognized that this invention meets the problem of colon laziness

in a logical, effective fashion. It is without the slightest harmful results, such as follow the taking of drugs, *which usually only have the effect of making the large intestine more lazy.*

### This Book Is Free

A copy of the book "Colon Cleanliness" can be secured gratis by any reader of this magazine. It is a book every man and woman should read carefully. While written in a popular style, it treats, with scientific precision, of a problem that affects the daily life of every human being. The shortcomings of the large intestine, the diseases that are caused by it, the manner in which these diseases are caused, and other fascinating aspects of this problem—are covered fully and clearly.

The book may be secured by addressing the publishers, Martin's Method, Inc., who are also the manufacturers of the Kolon Motor. They had this scientific treatise, "Colon Cleanliness," written by a physician, so that the public could clearly understand the importance of the many discoveries made of late in regard to uncleanness in the large intestine. Only incidentally does the book treat of the Kolon Motor, in discussing the different efforts made by physicians to combat this great problem. The book, in other words, is a scientific work, and in asking for a copy one does not need to feel that the purchase of a Kolon Motor is involved. The makers are satisfied merely to get the scientific facts before the public. The book will be sent free to anyone who asks for it. Address, Martin's Method, Inc., Dept. 241-B, 105 East 30th St., New York.

MARTIN'S METHOD, INCORPORATED,

Dept. 241-B, 105 East 30th St., New York.

Without any obligation on my part you may send me a copy of the book "Colon Cleanliness."

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I encourage every prospective student to act upon this splendid proposition. My testimony as a member of the Senior class, is this: I could not forget too great which would enable me to enroll as a student in The Moody Bible Institute, upon which the richest blessing of God continually rests and where I have enjoyed the happiest two years of my life preparing for the service of our Lord and Saviour, Jesus Christ. —Geo. F. Orloff



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J. H. RALSTON, Associate Editor,  
S. A. WOODRUFF, Publishing Agent.

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And rhubarb—which is relished by some folks,

Though I regard it as devoid of merit.

They satisfied a lusty appetite,

And, fancying myself as rather clever,

I felt that I would take my pen and write

To Hoover that I'd done with meat forever.

But when the bills came in and I beheld

The prices of the garden truck I'd eaten—

To wit: Three fifty-five—I was compelled

To own the living game was still unbeaten.

Although I hate to see the butchers raid

And make off with my limited per diem,

I fear that the solution must be made

By some one who is cleverer than I am.

—Pittsburg Post.

### YOUR PRESENCE

What kind of a person are you? How do people act when you arrive among them? Is your presence inspiring or otherwise? Certain it is that every person carries with him or her an invisible something that others feel, but can not see or define. We sometimes call this invisible something an atmosphere. It is very subtle, but very real and powerful. Perhaps this something is the outgoing of the disposition and cast of mind of the individual. It marks the bearing, the looks, the tones, the words.

Some people carry the air of discord with them. Their presence dissipates the spirit of loving unity and awakens controversy. Others arouse hatefulness; others gloom, but others, thank God, bring peace, cheer, hope, love and happiness. One of the finest tests of the quality of a soul is this unseen halo it bears with it, conveying blessings to all others, or perpetual blight. Have you ever thought of this in relation to yourself? If so, have you tried, in downright, ceaseless earnestness, to make your presence a delightful inspiration to everybody?—"Louisville Courier."

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